Virtues of Dhikr

Shaykh al Hadith Maulana Muhammad Zakariyya Kandehlawi ⌡

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نحمده ونصلي على رسوله الكريم وعلى آله وأصحابه وأتباعه حملة الدين القويم

The blessings, enjoyment, sweetness, joy and tranquility that is inherently present in the name of Allaah Taa'la I is not hidden from the one who recites it and has held it dear for a considerable amount of time. The pure name of Allaah Taa'la I is a cause of happiness to the heart and it brings peace of mind. Allaah Taa'la I states,

اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ

Behold! Hearts are contented with the Dhikr of Allaah Taa'la. (Contentment of the heart is one of the greatest benefits of Dhikr, which removes distress and restlessness from the heart.) *[Surah Ra'ad 13:28]*

Today, there is generally worry in the whole world. The letters I receive daily mostly make mention of different types of worries. The purpose of this treatise is to make known to those who are worried, whether individually or collectively, the cure for their affliction and the fortunate and blessed persons can realize the virtues of Dhikr by its publication on a general scale. It is not far-fetched that someone will gain the divine ability to take the pure name of Allaah Taa'la I with sincerity after reading this treatise, and it will prove useful for this humble one when only actions will be of use. It is however another matter altogether if Allaah Taa'la I helps one out of His grace in the absence of good actions from that person. Besides this, there is another special motivating factor (for writing this treatise), and that is, Allaah Taa'la I, out of His benevolence and grace, blessed my uncle, Hadhrat Maulana Al Hafiz Al Haaj Muhammad Ilyaas J - resident of Nizaam ud Deen, Dehli - with special insight and zeal for tableegh. The activities of tableegh have progressed from India to Hijaaz. This effort needs no introduction. The fruits and benefits of this effort in India and abroad on a general scale, and especially Mewat are not hidden from the knowledgeable. The principles of this effort are sound, firm and unshakeable. Fruits and blessings are bound to be reaped when this is the case. One of the most important principles is that those involved in tableegh should give due importance to Dhikr, a lot of Dhikr should be made while involved in tableegh. After observing the blessings of this principle, I felt the need to write this treatise. I was also advised by my respected uncle to make people aware of the virtues of Dhikr, so that those who make Dhikr due to being advised in doing it, will begin to do so out of enthusiasm after learning of their virtues and realize that Dhikr is a great treasure.

It is not possible for a humble one like me to compile all the virtues, nor is it humanly possible. For this reason, I have briefly mentioned a few narrations and have divided the book into three chapters. Chapter one deals with the general virtues of Dhikr. The second explains Kalimah Tayyibah, and the third Kalimah (known as Tasbeeh Fatimah) is discussed in the third chapter.

Chapter One

The Virtues of Dhikr

Even if there was not a single verse of the Qur’an or a hadith pertaining to Dhikr, then too, the Dhikr of the ultimate benefactor – whose blessings and favours are so much that they are unlimited and have no parallel - is such that we should not be negligent of it for a single

moment. It is but natural to make the Dhikr of such a benefactor, remember Him and thank Him.

خداوند عالم کے قربان میں　　　　　کرم جس کے لاکھوں ہیں ہر آن میں

However, what can be said when verses of the Qur'an, Ahaadeeth and the sayings and deeds of the pious give so much encouragement for it. What else can be the end of this pure Dhikr other than effulgence?

We first present a few verses, and then a few Ahaadeeth regarding Dhikr.

Section One

Verses of the Qur'an pertaining to Dhikr

فَاذْكُرُوْنِىْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِىْ وَلَا تَكْفُرُوْنِ

1. So remember Me (by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters) and I (Allaah Taa'la) will remember you (by rewarding you and fulfilling your needs and blessing you constantly). Be grateful to Me (by obeying Me) and do not be ungrateful (by disobeying Me). *[Surah al Baqarah (the Bull) 2:152]*

فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَ اِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ

2. When you leave Arafaat, then remember Allaah Taa'la at the Mash'arul Haraam (The Sacred Monument – referring to Muzdalifa). Remember Him as He has guided you (to the Deen of Islaam without any pagan traits and to understand the rites of Hajj), for before this you were astray (unaware of the Deen and the rites of Hajj). *[Surah al Baqarah (the Bull) 2:198]*

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ (۲۰۰) وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ (۲۰۱) اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ سَرِيْعُ الْحِسَابِ (۲۰۲)

3. Once you have completed your Hajj rites (duties), remember Allaah Taa'la as you remember your forefathers, or (rather with) an even greater remembrance (referring to the enthusiasm with which the Arabs used to praise their forefathers in Mina during the days of ignorance). From among them there are those (the Kaafiroon) who say, O our Rabb, grant us in this world. (They are then granted their needs in this world whereas) They shall have no share (of good) in the Aakhirah. (On the other hand) From among them there are also those (the Mu'mineen) who say, O our Rabb, grant us (all that which is) good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire (of Jahannam). Such people (the Mu'mineen) shall receive a great share (of good in both worlds) because of their actions. Allaah Taa'la is Swift (quick) at reckoning (calling people to account for their actions in this world). (Muslims are therefore encouraged to pray for the good of the Aakhirah together with the good of this world and not to be concerned with the good of this world only.) [*Surah al Baqarah (the Bull) 2:200, 201, 202]*

Note: It is explained in a hadith that the du'aa of three persons are not rejected (they are definitely accepted). One is that person who remembers Allaah Taa'la I in abundance, second is the oppressed person. And thirdly, is that king who does not oppress. [1]

وَاذْكُرُوا اللهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ

4. Carry out the Dhikr (remembrance) of Allaah Taa'la during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). *[Surah al Baqara (the Bull) 2:203]*

وَاذْكُرْ رَّبَّکَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ

5. Remember your Rabb abundantly (express gratitude to Him) and glorify Him (worship Him) by night and day. *[Surah Aal-Imraan (the Family of Imraan) 3:41]*

الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَکَ فَقِنَا عَذَابَ النَّارِ

6. (Those who have intelligence are) They who remember Allaah Taa'la while standing, sitting and lying down (they do not forget Allaah Taa'la at any time), and they think about the creation of the heavens and earth (so that they may be able to see Allaah Taa'la's greatness in this). (Then, amazed by Allaah Taa'la's creation, they say) "Our Rabb You have not created all this without a purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam)." *[Surah Aal-Imraan 3:191]*

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ

7. When you have completed your Salaah, remember Allaah Taa'la standing, sitting and (lying down) on your sides (in all conditions). [Surah Nisaa (the Women) 4:103]

وَ اِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللهَ اِلَّا قَلِيْلًا

8. When they stand up for salaah, they stand up lazily (reluctantly), (they perform Salaah only) to show people and they remember Allaah Taa'la only a little (they perform Salaah very infrequently). [Surah Nisaa (the Women) 4:142]

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَ الْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ

9. Shaytaan wants only to cast (breed) enmity and hatred between you by means of liquor (intoxicants) and gambling and wants to prevent you from the remembrance of Allaah Taa'la and Salaah (by involving you in these evils). So will you not abstain (from these evils which cause disputes between you)? *[Surah Maa'idah (the Set Table) 5:91]*

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ

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[1] Jami' us Sagheer

10. Do not drive away those (poor Sahabah ψ) who call (worship) their Rabb morning and evening. *[Surah An'aam (Livestock) 6:52]*

وَّادْعُوْہُ مُخْلِصِيْنَ لَہُ الدِّيْنَ ۬

11. And call to Him (worship Him with total submission), sincerely devoting your worship to Him (without committing Shirk). *[Surah A'raaf (the High Wall) 7: 29]*

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۭ اِنَّہٗ لَا يُحِبُّ الْمُعْتَدِيْنَ (۵۵) وَ لَا تُفْسِدُوْا فِی الْاَرْضِ بَعْدَ اِصْلَاحِہَا وَادْعُوْہُ خَوْفًا وَّطَمَعًا ۭ اِنَّ رَحْمَتَ اللّٰہِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ (۵۶)

12. Call (pray only to) your Rabb in humility (with sincerity) and in secrecy (without show). Verily, He does not like those who overstep the limits (who do things that are against the Shari'ah). Do not cause corruption on earth after it has been set in order (do not introduce customs and manners of kufr into Islaam and do not pollute and spoil the earth that Allaah Taa'la has created perfectly) and call (pray to) Him in fear (of His punishment) and hope (for His mercy). Undoubtedly, the mercy of your Rabb is close to those who do good. *[Surah A'raaf (the High Wall) 7:55,56]*

وَ لِلّٰہِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْہُ بِہَا ۪

13. Allaah Taa'la has the most beautiful names, so call Him by (any or all of) them. *[Surah A'raaf (the High Wall) 7: 180]*

وَاذْكُرْ رَّبَّکَ فِیْ نَفْسِکَ تَضَرُّعًا وَّ خِيْفَةً وَّدُوْنَ الْجَہْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ (۲۰۵)

14. Remember your Rabb in your heart in the morning and evening with humility (with compassion) and fear in a manner that is not noisy; and do not be amongst those who are neglectful (heedless of Allaah Taa'la's Dhikr). *[Surah A'raaf (the High Wall) 7:205]*

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰہُ وَجِلَتْ قُلُوْبُہُمْ وَ اِذَا تُلِيَتْ عَلَيْہِمْ اٰيٰتُہٗ زَادَتْہُمْ اِيْمَانًا وَّعَلٰی رَبِّہِمْ يَتَوَكَّلُوْنَ (۲)

15. The Mu'mineen are those whose hearts tremble (vibrate out of respect) when Allaah Taa'la is mentioned, whose (strength of) Imaan increases when His Aayaat are recited to them and (as a result, they are those) who trust only in their Rabb (and listen to obey). *[Surah Anfaal (the Spoils of War) 8:2]*

وَيَہْدِیْٓ اِلَيْہِ مَنْ اَنَابَ (۲۷) اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُہُمْ بِذِكْرِ اللّٰہِ ۭ اَلَا بِذِكْرِ اللّٰہِ تَطْمَئِنُّ الْقُلُوْبُ (۲۸)

16. And Allaah Taa'la guides towards Him whoever turns to Him (whoever desires to be guided). (The guided ones are) Those who have Imaan and whose hearts are (totally) contented with the Dhikr (remembrance) of Allaah Taa'la. (These people therefore do not demand miracles from Rasulullaah ρ because they are content with their Imaan). Behold! Hearts are contented with the Dhikr of Allaah Taa'la. (Contentment of the heart is one of the greatest benefits of Dhikr, which removes distress and restlessness from the heart.) *[Surah Ra'ad 13:28]*

قُلِ ادْعُوا اللّٰہَ اَوِادْعُوا الرَّحْمٰنَ ۭ اَيًّامَّا تَدْعُوْا فَلَہُ الْاَسْمَآءُ الْحُسْنٰى ۚ

17. Say, “Call Allaah Taa’la or call Ar Rahmaan. By whichever name (from His 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names. *[Surah Bani Israa’eel 17:110]*

وَاذْكُرْ رَّبَّکَ اِذَا نَسِيْتَ

18. Remember your Rabb when you forget. *[Surah Kahaf (the Cave) 18:24]*

وَاصْبِرْ نَفْسَکَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَ لَا تَعْدُ عَيْنٰکَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا (۲۸)

19. (O Rasulullaah ρ) Restrain (keep) yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing). (Even though the wealthy Kuffaar insist that you drive these Mu’mineen away so that they can draw close to you,) Do not shift your attention from them (the poor Mu’mineen) with the intention of acquiring the adornment of this worldly life (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) Do not obey him (these wealthy Kuffaar) whose heart We have made heedless of Our remembrance, who pursues his (own) passions and whose (every) affair entails transgressing (by not living within the laws of Allaah Taa’la). *[Surah Kahaf (the Cave) 18:28]*

وَّ عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا (۱۰۰) الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَـآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا (۱۰۱)

20. On that day (of Qiyaamah) We will present Jahannam before the Kaafiroon. (The Kaafiroon are) Those whose eyes (in the world) were veiled from My remembrance (because of which they never thought of Allaah Taa’la) and they were unable to hear (the truth and accept). *[Surah Kahaf (the Cave) 18:100, 101]*

ذِكْرُ رَحْمَتِ رَبِّکَ عَبْدَهٗ زَكَرِيَّا (۲) اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا (۳)

21. Mention of the mercy of your Rabb towards His slave (the Nabi) Zakariyya υ. (Mention is made of the time) When he (Zakariyya υ) secretly made du’aa (in a low tone at night) to his Rabb. [Surah Maryam 19:2,3]

وَ اَدْعُوْا رَبِّيْ ۖ عَسٰى اَلَّا اَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا (۴۸)

22. Then *(being away from you people and being able to peacefully worship Allaah Taa’la,)* I shall call to *(worship)* my Rabb. I am hopeful that I shall not be deprived *(of reward and acceptance)* in my call *(my worship and du’aa)* to my Rabb.” (Surah Ankaboot 19-49)

اِنَّنِيْ اَنَا اللهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِيْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ (۱۴) اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى (۱۵)

23. Verily I am Allaah Taa’la. There is no Ilaah but Me, so worship Me and establish Salaah for My remembrance. Qiyaamah is undoubtedly coming. I shall conceal (the time when) it

(will come. Qiyaamah will have to come) so that every soul can be granted retribution (rewarded or punished) for its efforts. [Surah Ta Ha 20: 14, 15]

وَلَا تَنِيَا فِيْ ذِكْرِيْ

24. And do not be lax in my remembrance. [Surah Ta Ha 20:42]

وَ نُوْحًا اِذْ نَادٰى مِنْ قَبْلُ

25. And *(remember)* Nooh υ from before *(Ibraheem υ)* when he called *(to Allaah Taa'la to destroy his people) [Surah Ambiyaa 21:76]*

وَ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ (٨٣)

26. And (remember) when Ayyoob υ prayed to his Rabb (when he lost his wealth and children and was afflicted with a disease) saying, "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy (so remove my difficulty by Your mercy). *[Surah Ambiyaa 21:83]*

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ (٨٧)

27. And (do not forget) the person of the fish (Yunus υ) when he left (the town) in anger (without requesting permission from Us) and thought that We would not straighten (correct) things for him. (However, when a large fish swallowed him), He prayed in the darkness (of its belly) saying, "There is no Ilaah but You (O Allaah Taa'la). You are Pure. I have certainly been from among the wrongdoers (so please forgive me and remove me from this fish)." *[Surah Ambiyaa 21:87]*

وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ (٨٩)

28. And (remember) when Zakariyya υ prayed (to Allaah Taa'la saying), "O my Rabb! Do not leave me childless when You are the Best (and only One) of (those who provide) Successors (progeny)." *[Surah Ambiyaa 21:89]*

اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا وَكَانُوْا لَنَا خٰشِعِيْنَ (٩٠)

29. Verily, they (the Ambiyaa mentioned above) would (used to) hasten to perform good deeds and prayed to Us in anticipation (in hope of Our mercy) and in fear (of Our punishment). They were humble before Us. *[Surah Ambiyaa 21:90]*

وَ بَشِّرِ الْمُخْبِتِيْنَ (٣٤) الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ

30. Convey good news (of Jannah) to the humble ones. (The humble ones are) Those who, when Allaah Taa'la is mentioned, their hearts tremble. [Surah Hajj 22:34, 35]

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ (١٠٩) فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰى اَنْسَوْكُمْ ذِكْرِيْ وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ (١١٠) اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا اَنَّهُمْ هُمُ الْفَآئِزُوْنَ (١١١)

31. "(Do you not remember that) There was a party of My bondsmen (the Mu'mineen) who used to say, 'O our Rabb! We have Imaan, so forgive us and have mercy on us. Indeed You are the Best of those who show mercy." "But (instead of following their

example) you ridiculed (laughed at) them until they (your preo-ccupation with mocking them) made you forget to remember (worship) Me. And (acting even more hurtfully towards them) you used to (even) laugh (mock) at them." "(However, they had patiently borne your taunts and) I have rewarded them today for their patience; (as a result) they are certainly successful (and will therefore enter Jannah where they will live forever)." *[Surah al Mu'minoon 23:109, 110, 111]*

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللهِ

32. (These rightly guided men are) Men whom neither their trade nor commerce distracts from the Dhikr of Allaah Taa'la. *[Surah Noor (Celestial Light) 24:37]*

وَلَذِكْرُ اللهِ اَكْبَرُ ؕ

33. Without doubt, the Dhikr of Allaah Taa'la is greatest (greater than other forms of worship that are devoid of Allaah Taa'la's remembrance). *[Surah Ankaboot (the Spider) 29:45]*

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۫ وَّ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ (١٦) فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِىَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ (١٧)

34. (These people are such that) Their sides (bodies) part from their beds (they get up for Tahajjud Salaah), they make du'aa to their Rabb in fear (for His punishment) and (have) hope (in His mercy), and they spend (in charity) from what We have provided for them. No soul knows what pleasures are hidden for him (in Jannah) as a reward for the deeds he carries out. *[Surah Sajdah (the Prostration) 32:16, 17]*

Note: It is explained in a hadith that a servant is very close to Allaah Taa'la I during the last portion of the night. If one is able, he should make Dhikr at this time.[2]

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللهَ كَثِيْرًا (٢١ؕ)

35. There is definitely an excellent example in Allaah Taa'la's Rasool ρ (in the manner in which he stood his ground and faced the enemy with determination) for the one who fears Allaah Taa'la and the Last Day, and who remembers Allaah Taa'la abundantly (so follow him in all affairs). *[Surah Ahzaab (the Armies) 33:21]*

وَ الذّٰكِرِيْنَ اللهَ كَثِيْرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا (٣٥)

36. And men who remember Allaah Taa'la in abundance and women who remember Allaah Taa'la, Allaah Taa'la has prepared forgiveness and an immense reward for (all of) them. *[Surah Ahzaab (the Armies) 33:35]*

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا (٤١ۙ) وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا (٤٢)

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[2] Jami' as Sagheer

37. O you who have Imaan! Remember Allaah Taa'la in abundance (at all times)…and glorify Him (especially during the) morning and evening. *[Surah Ahzaab (the Armies) 33:41, 42]*

وَ لَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ (٧٥)

38. Indeed Nooh υ called (prayed) to Us (to save him from his people). (We accepted his du'aa and sent a flood to destroy them.) How excellently do We respond (answer to the one who pleads for help)? *[Surah Saaffaat (Those who stand in rows) 37:75]*

فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللهِ ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍ مُّبِيْنٍ (٢٢)

39. Destruction be for those whose hearts have hardened against Allaah Taa'la's remembrance (causing them to forget about Allaah Taa'la). These people are clearly misled. *[Surah Zumar (the Groups) 39:22]*

اَللهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَ قُلُوْبُهُمْ اِلٰى ذِكْرِ اللهِ ؕ ذٰلِكَ هُدَى اللهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ ؕ

40. Allaah Taa'la has revealed the most superb articulation (the best guidance); a Book (the Qur'aan) with subject matter of similar meaning (to reinforce teachings), which is often repeated (by people for all time throughout the world). The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah Taa'la's remembrance (causing them to do good deeds), this is Allaah Taa'la's guidance, with which He guides whoever He wills. *[Surah Zumar (the Groups) 39:23]*

فَادْعُوا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ (١٤)

41. So supplicate (call) to Allaah Taa'la, making all of Deen-religion (worship) exclusively (solely) for Him (without regarding any other as His partners), even though the Kaafiroon dislike it. (Fear Allaah Taa'la rather than any others). *[Surah Mu'min 40:14]*

هُوَ الْحَىُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ

42. He (Allaah Taa'la) is the Living besides Whom no other deserves to be worshipped (but Him). So pray to Him, devoting worship solely to Him. *[Surah Mu'min 40:65]*

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطٰنًا فَهُوَ لَهُ قَرِيْنٌ (٣٦)

43. We shall appoint a Shaytaan to (take charge of) every person who turns a blind eye to Rahmaan's advice (the Qur'aan and teachings of Rasulullaah ρ), who will be his (constant) companion (to always mislead him). *[Surah Zukhruf (Gold) 43:36]*

44. مُحَمَّدٌ رَّسُوْلُ اللهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللهِ وَ رِضْوَانًا ۫ سِيْمَاهُمْ فِىْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِى التَّوْرٰىةِ ۛۚ وَ مَثَلُهُمْ فِى الْاِنْجِيْلِ ۛ۫ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا (٢٩)

Muhammad ρ is Allaah Taa'la's Rasool and those with him (the Sahabah ψ) are stern (strong) against the Kuffaar and (yet) compassionate (sympathetic) among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah, always) seeking Allaah Taa'la's bounty and His pleasure. Their hallmark (by which they are recognized) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts its shoots and strenghthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allaah Taa'la has nurtured the Sahabah ψ in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah ψ). Allaah Taa'la has promised forgiveness and a great reward for those of them who have Imaan and who do good deeds. *[Surah Fatah (Victory) 48:29]*

Note: Even though outwardly the purpose of the above verse deals mostly with the virtue of ruku', sajdah and Salaah (and this is quite apparent), but the virtue of the second part of Kalimah Tayyibah (Muhammad is the Rasul-Messenger of Allaah Taa'la) is also made apparent.

Imam Raazi J writes that the above verse pertains to the rejection of the kuffaar at the treaty of Hudaybiyah and their insistence upon writing Muhammad Bin Abdullaah rather than Muhammad the Rasul of Allaah Taa'la (ρ). Allaah Taa'la I personally testifies that Muhammad ρ is the Rasul of Allaah Taa'la. When the sender attests that a particular person is my messenger, then the rejection of thousands means nothing at all. Allaah Taa'la I stated Muhammad is the Rasul of Allaah Taa'la in order to attest His testimony.

Other important subject matter is discussed in the ensuing part of the verse. One of them is the effect of the face is enhanced. There are different views with regards to the commentary of this. One of them is that it refers to the light and blessings that is found on the faces of those who stay awake at night (in the worship of Allaah Taa'la I). Imam Raazi J has written that it is an established phenomenon that two people remain awake at night; one involves himself in futile activity and the second in Salaah, Qur'aan and in seeking knowledge. The next day there will be a clear difference between the two people. The people who were involved in futile activity can never be like the one who spent the night in Dhikr and gratitude (to Allaah Taa'la I). **The third important thing is that Imam Maalik J and a group of scholars have established kufr for those who swear the Sahabah ψ, speak ill of them and bear hatred for them from this verse.**[3]

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ

45. Has the time not come for the hearts of the Mu'mineen to submit to Allaah Taa'la's remembrance…*[Surah Hadeed (Iron) 57:16]*

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ (١٩)

[3] Ibn Kathir

46. Shaytaan has overpowered (possessed) them (thereby making them do what he wants) and made them forget to remember Allaah Taa'la (because of which they disobey Allaah Taa'la's commands). These are the group of Shaytaan. Behold! The group of Shaytaan are at a loss (the real losers in both worlds). *[Surah Mujaadalah (the Lady who Debated) 58:19]*

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَ ابْتَغُوْا مِنْ فَضْلِ اللهِ وَ اذْكُرُوا اللهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ (١٠)

47. When the Salaah has been completed then (you are free to) disperse (spread) in the land, seek from Allaah Taa'la's bounty (earn your living without suspending trade for the entire day as the Jews do on Saturdays) and remember Allaah Taa'la abundantly (engage in Dhikr wherever you may be) so that you may be successful (prosperous). *[Surah Jumu'ah (Friday) 62:10]*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ (٩)

48. O you who have Imaan! Let not your wealth and your children (the things of this world) make you neglect Allaah Taa'la's remembrance (the duties that you owe to Allaah Taa'la). Those who do this are certainly losers (who will lose the bounties of the Aakhirah). *[Surah Munaafiqoon (the Hypocrites) 63:9]*

وَ اِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ (٥١)

49. When the Kuffaar hear the Reminder (the Qur'aan), it seems as if they could almost make you (O Rasulullaah ρ) slip (and harm you) with their gazes (filled with hatred) and they say, "He is certainly insane!" *[Surah Qalam (the Pen) 68:51]*

Note: The meaning of 'slip with their gazes' implies great enmity. Like it is said in our circles, 'You are staring like you are about to eat me'. **Hasan Basri ﵀ says that it is beneficial to recite this verse and blow upon someone who has been afflicted with the evil eye.**[4]

وَ مَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧)

50. Whoever turns away from the remembrance of his Rabb (from Imaan and Ibaadah), We shall enter him into a severe punishment. *[Surah Jinn (the Jinn) 72:17]*

وَّ اَنَّهٗ لَمَّا قَامَ عَبْدُ اللهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا (١٩) قُلْ اِنَّمَآ اَدْعُوْا رَبِّىْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا (٢٠)

51. When Allaah Taa'la's slave (Rasulullaah ρ) stood up to supplicate to (worship) Him, they (the Kuffaar) densely crowded around (swarmed) him (to intimidate him so that he stops worshipping Allaah Taa'la). (O Rasulullaah ρ!) Say, "I (shall not be intimidated by you because I) worship only my Rabb and I do not ascribe any as His partner." *[Surah Jinn (the Jinn) 72:19, 20]*

وَاذْكُرِ اسْمَ رَبِّكَ وَ تَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ؕ(٨)

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[4] Jamal

52. Mention the name of your Rabb (engage in Dhikr) and (when doing this) cut yourself off from everything (of this world) to focus your attention solely on Him. *[Surah Muzzammil (the One Wrapped in a Shawl) 73:8]*

Note: Cut yourself off means that the relationship between one and Allaah Taa'la I should be overpowering in comparison to other relationships.

وَ اذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا (۲۵ۚ) وَ مِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَ سَبِّحْهُ لَيْلًا طَوِيْلًا (۲۶) اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَ يَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا (۲۷)

53. Remember the name of your Rabb (engage in Dhikr and salaah) morning and evening. (This is an effective remedy for quarrels and arguments.) Prostrate to Him (perform Salaah) during the night and glorify Him during the long portions of the night. Indeed these people (the Kuffaar) love the world and leave behind them (have no concern for) a weighty day (the Day of Qiyaamah). *[Surah Insaan (Man) 76:25, 26, 27]*

قَدْ اَفْلَحَ مَنْ تَزَكّٰى (۱۴ۙ) وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى (۱۵ؕ)

54. Successful indeed is he who has purified (himself from kufr, shirk and spiritual diseases such as pride, jealousy, etc)…who takes the name of his Rabb (engages in Dhikr) and performs Salaah. *[Surah A'la (the Most High) 87:14, 15]*

Section Two

Ahaadeeth pertaining to Dhikr

The verses of the Qur'an pertaining to this subject are great in number. What can therefore be said about the Ahaadeeth. This is because the Qur'an has thirty parts and the books of hadith are countless, and each book has countless Ahaadeeth. Take firstly Sahih Bukhari, which has thirty parts. Then Sunan Abu Dawud, which has thirty two parts. No book of hadith does not have mention of this subject. Hence, who can collect all the Ahaadeeth on this subject? One verse and a single hadith is sufficient as an example and for practice. Books upon books are not sufficient for the one who does not want to practice. The example of such a person is like that of a donkey carrying a load of books. [Surah Jumu'ah (Friday) 62:5]

HADITH NO.ONE

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم يقول الله تعالى أنا عند ظن عبدي بي وأنا معه إذا ذكرني فان ذكرني في نفسه ذكرته في نفسي وإن ذكرني في ملاء ذكرته في ملاء خير منهم وإن تقرب الى شبرا تقربت إليه ذراعا وإن تقرب الى ذراعا تقربت إليه باعا وإن أتاني يمشي أتيته هرولة. (رواه أحمد والبخاري ومسلم والترمذي والنسائي وابن ماجة والبيهقي في الشعب واخرج أحمد والبيهقي في الأسماء والصفات عن أنس τ بمعناه بلفظ يا ابن آدم إذا ذكرتني في نفسك الحديث وفي الباب عن معاذ بن أنس عند الطبراني باسناد حسن وعن ابن عباس τ عند البزار باسناد صحيح والبيهقي وغيرهما وعن أبي هريرة τ عند ابن ماجة وابن حبان وغيرهما بلفظ أنا مع عبدي إذا ذكرني وتحركت شفتاه كما في الدر المنثور والترغيب للمنذري والمشكوة مختصرا وفيه برواية مسلم عن أبي ذر τ بمعناه وفي الاتحاف علقه البخاري عن أبي هريرة τ بصسغة الجزم ورواه ابن حبان من حديث أبي الدرداء τ اه)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Allaah Taa'la Ta'aala says, 'I treat my servant according to his thoughts regarding Me, and when he remembers Me then I am with him. If he remembers Me in his heart then I remember him in My heart; if he remembers Me in a gathering, I remember him in a better gathering, i.e. the gathering of the angels who are sinless. If he comes closer to Me by one span, I go towards him a cubit's length, if he comes towards Me a cubit's length, I go towards him an arm's length, and if he comes walking towards Me, I go to him running.'"

Note: There are a few subjects that have been mentioned in this hadith. Firstly, Allaah Taa'la I treats a person in accordance to his expectations of Him. The meaning of this is that a person should have hope in the mercy and benevolence of Allaah Taa'la I, and he should never be despondent of His mercy. Undoubtedly we are sinful and are full of sin from head to toe, and we have the conviction that we shall be punished for our actions and sins. However, we should not be despondent of the mercy of Allaah Taa'la I. He can forgive simply out of His benevolence and grace, as He I says,

اِنَّ اللهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ

Verily Allaah Taa'la shall not forgive that Shirk be committed but will forgive all other sins for whom He wills. [Surah Nisaa (the Women) 4:116]

It is however not necessary that He forgives. It is for this reason that the 'Ulema say that Imaan lies between hope and fear. Rasulullaah ρ went to a young person who was in the agonies of death. Rasulullaah ρ enquired from him as to which condition is he in. He said, "O Rasul of Allaah Taa'la, I have hope in the mercy of Allaah Taa'la, and I fear for my sins." Rasulullaah ρ said, "When these two, i.e. hope and fear are in the heart of a person in this way, then Allaah Taa'la I will bless him with that which he hopes for, and He I saves him from that which he fears."

It is mentioned in a hadith that a believer takes his sin to be such that it is as if he is seated below a mountain and that mountain is about to fall on him, and a transgressor takes his sin like a fly which is swatted away, i.e. he takes it very lightly. The ideal is that the fear for one's sins should be at the appropriate level and hope in the mercy of Allaah Taa'la I should also be at the appropriate level.

Hadhrat Mu'aadh τ passed away as a martyr in a plague. Close to his demise, he repeatedly fainted. When he gained consciousness, he said, "O Allaah Taa'la, you are aware that I have love for You. By the oath of Your Majesty, You know this. When death was very close, he said, "O death, your coming is blessed. What a blessed guest has arrived, except that it has come while we are in poverty." Thereafter he said, "O Allaah Taa'la, You know that I always had fear for You, today I have hope in You. O Allaah Taa'la, I loved life, not for digging canals and planting gardens, but to tolerate thirst in the scorching weather and in order to undergo difficulty for the sake of Deen, and in order to fervently participate in the gatherings of Dhikr amongst the 'Ulema."[5]

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[5] Tahdheeb ul Lughaat

Some ‘Ulema are of the view that the treatment meted out by Allaah Taa’la in accordance to the bondsmen’s expectations of Allaah Taa’la discussed in the above hadith is regarding general conditions. It does not refer to special forgiveness. Prayers, health, property, security etc. are included in the implication of the hadith. For example, understand by means of an example of du’aa (prayer). **If a person has firm conviction that my du’aa will be accepted, and that it definitely will be, then his du’aa will be accepted. And if he feels that it will not be accepted, then it will be dealt with as such.** Consequently, it has been explained in other Ahaadeeth that a person’s du’aa is accepted as long as he does not say, ‘My du’aa is not accepted.’ This is the case with health, property and all other matters. It is explained in a hadith that the destitute person who tells others of his condition will never be relieved of his poverty. If he pleads before Allaah Taa’la I, then his condition will be quickly remedied. It is also important (to note) that having good thoughts and expectations with regards to Allaah Taa’la I is one thing, and to be bold and arrogant with Allaah Taa’la I is a separate matter altogether. The Qur’an has warned of this attitude in various ways,

وَلَا يَغُرَّنَّكُمْ بِاللهِ الْغَرُوْرُ (٣٣)

And do not allow the great deceiver (Shaytaan) deceive you about Allaah Taa’la (by making you think that it is all right to continue sinning because Allaah Taa’la is Merciful and will always forgive you. Do not also allow him to deceive you into thinking that Allaah Taa’la is pleased with you because He grants you many favours and you therefore have no reason to change your evil ways). *[Surah Luqmaan 31:33]*

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا (٧٨)

Has he peeked into the unseen or has he made a pact with Ar Rahmaan (because of which he seems so convinced.)? *[Surah Maryam 19:78]*

The second subject discussed in this hadith is ‘Whenever my slave remembers Me, I am with him.’ Another hadith explains that when a bondsman remembers Me, as long as his lips remain moving in My remembrance, I remain with him, i.e. My special attention is devoted to him and My special blessings descend upon him.

The third subject discussed in this hadith is that Allaah Taa’la I remembers the dhaakir with great favour in a gathering of angels. The reasons for this are a few in number. Firstly, in accordance to the creation of man – he has the capacity to do good as well as evil inherently placed in him. This will be explained under hadith 8. To be obedient while being of such a make up is indeed a cause for special mention. Secondly, the angels submitted to Allaah Taa’la I at the time of man’s creation, “You are creating such a creation that will cause blood

shed and corruption on earth.” The cause is this very same inherent capacity to do evil, **in contrast to the angels, who do not have the capacity to commit evil.** This is why they said that only we glorify and praise You. Thirdly, **the obedience and worship of man is more virtuous than that of the angels because the worship of man is based on the unseen, whereas the angels witness the realm of the Akhiraat-hereafter.** There is an indication towards this where Allaah Taa’la I states that ‘if he had to see Jannah and Jahannam, then what would have happened?’ Allaah Taa’la I prides over the actions of those who remember Him and those who worship Him.

The fourth subject discussed in this hadith is that the amount a bondsman turns to Allaah Taa’la I, Allaah Taa’la I turns to him in far greater proportion and beneficience. This is the meaning of coming closer and going further, that My beneficience and My mercy moves quickly towards him. It is now upto every individual. He will have to strive in accordance to the amount of mercy and beneficience he desires for himself.

The fifth subject discussed in this hadith is that the gathering of angels have been explained to be better than the person involved in Dhikr. However, it is famous that man is the greatest form of creation. One reason for this has been explained in the translation of the hadith that their being better is in line with this aspect that they are sinless. No sin can come from them. A second reason is that this is in accordance to the greater number of individuals involved. That a greater number of angels are better than a greater number of human beings, nay, better than a greater number of Muslims. **This is the case despite the fact that special believers like the Ambiyaa are better than all the angels.** There are other reasons not explained here for sake of brevity.

HADITH NO. TWO

عن عبد الله بن بسر رضي الله عنه ان رجلا قال يا رسول الله إن شرائع الاسلام قد كثرت علي فاخبرني بشيء استن به قال لا يزال لسانك رطبا من ذكر الله . (اخرجه ابن ابي شيبة واحمد والترمذي وحسنه وابن ماجة وابن حبان في صحيحه والحاكم وصححه والبيهقي كذا في الدر وفي المشكوة برواية الترمذي وابن ماجة وحكى عن الترمذي حسن غريب اه قلت وصححه الحاكم واقره عليه الذهبي وفي الجامع الصغير برواية ابي نعيم في الحلية مختصرا بلفظ ان تفارق الدنيا ولسانك رطب من ذكر الله ورقم بالضعف وبمعناه عن مالك بن يخامر ان معاذ بن جبل رضي الله عنه قال لهم ان آخر كلام فارقت عليه رسول الله صلى الله عليه وآله وسلم ان قلت اى الاعمال احب الى الله قال ان تموت ولسانك رطب من ذكر الله اخرجه ابن ابي الدنيا والبزار وابن حبان والطبراني والبيهقي كذا في الدر والحصن الحصين والترغيب للمنذري وذكره في الجامع الصغير مختصرا وعزاه الى ابن حبان في صحيحه وابن السني في عمل اليوم والليلة والطبراني في الكبير والبيهقي في الشعب وفي مجمع الزوائد رواه الطبراني باسانيد)

Hadhrat Abdullaah bin Busr τ narrates that a person said, “O Rasulullaah, indeed the commandements of Islaam are great upon me. Tell me of one thing that I may practice

fervently.” Rasulullaah ρ replied, “Your tongue should remain moist with the Dhikr of Allaah Taa’la.”

Hadhrat Mu’aadh τ says that at the time of depature, the last conversation I had with Rasulullaah ρ was that I asked, “What action is the most beloved to Allaah Taa’la?” Rasulullaah ρ replied, “Your death should come to you while your tongue is moist in the remembrance of Allaah Taa’la.”

Note: The meaning of departure here is that Rasulullaah ρ sent Hadhrat Mu’aadh τ to Yemen as the guide for the purpose of tableegh (propagation) and teaching. At the time of departure, Rasulullaah ρ rendered some advises and Hadhrat Mu’aadh τ also asked a few questions. The meaning of the commandments of Shariah are great upon me is that it is necessary to practice upon every command of Shariah, but it is difficult to gain perfection in each one of them and make each one of them a special full time habit. For this reason, show me one thing that is the most important from them that I may hold firm to and practice upon it all the time, at every place, while walking, standing and sitting.

It is explained in another hadith that four things are such that if a person attains them, then he has attained the goodness of Deen and this world. One is a tongue that remains busy in the Dhikr of Allaah Taa’la. Second is that heart which remains thankful. Third is that body that can bear difficulty. Fourth is that spouse who does not betray her husband with regards to her self and his wealth. Betrayal of the self, means to become involved in filth. The meaning of keeping the tongue moist refers to a lot of Dhikr according to most ‘Ulema. This is a general proverb. In our circles, it is also said regarding a person who is praising another person a lot or is mentioning someone a lot that ‘his tongue is moist with the praises of him’. There is another possible meaning according to this humble one (the author). And that is, there is a certain form of enjoyment and taste when one takes the name of the person one has great love for. Those who are aware of the aspects of ‘ishq (great love) know of this feeling. On the basis of this, the meaning of the hadith is that the name of Allaah Taa’la should be taken such that a taste comes about. I have witnessed some of our pious elders that when they make loud Dhikr, then such moistness comes about that those sitting around them feel it. Water fills such a mouth in such a way that everyone becomes aware of it. This will only be attained when the heart is throbbing and the heart has become accustomed to a lot of Dhikr. It is explained in a hadith that a sign of love for Allaah Taa’la I is love for His Dhikr, and a sign of hatred for Allaah Taa’la I is hatred for His Dhikr.

Hadhrat Abu Dardaa τ says that those whose tongues remain fresh with the Dhikr of Allaah Taa’la I will enter Jannah laughing.

HADITH NO. THREE

عن أبي الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ألا انبئكم بخير أعمالكم وأزكاها عند مليككم وأرفعها في درجاتكم وخير لكم من انفاق الذهب والورق وخير لكم من ان تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم قالوا بلى قال ذكر الله (أخرجه أحمد والترمذي وابن ماجة وابن ابي الدنيا والحاكم وصححه والبيهقي كذا في الدر والحصن الحصين قلت

قال الحاكم صحيح الاسناد ولم يخرجاه واقره عليه الذهبي ورقم له في الجامع الصغير بالصحة واخرجه احمد عن معاذ بن جبل رضي الله عنه في الدر وفيه أيضا برواية احمد والترمذي والبيهقي عن ابي سعيد رضي الله عنه سئل رسول الله صلى الله عليه وسلم اى العباد افضل درجة عند الله يوم القيامة قال الذاكرون الله كثيرا قلت يا رسول الله ومن الغازي في سبيل الله قال لو ضرب بسيفه في الكفار والمشركين حتى ينكسر ويختضب دما لكان الذاكرون الله افضل منه درجة)

Hadhrat Abu Dardaa τ narrates that Rasulullaah ρ said, "Shall I not inform you of the best of deeds, and the most pure in the sight of your King, the most elevating of your stages, is better for you than spending gold and silver (in the path of Allaah Taa'la I), and is better than meeting the enemy and killing them and the enemy martyring you?" The Sahabah ψ replied, "Definitely." Rasulullaah ρ said, "It is the Dhikr of Allaah Taa'la."

Note: **This hadith refers to general conditions and at every time, otherwise at the time of necessity, charity, jihad etc. become the most virtuous of deeds.** For this reason other Ahaadeeth explain these actions to be the most virtuous for their necessity is limited to times of necessity. The Dhikr of Allaah Taa'la is perpetual and the most important and virtuous of all deeds. It is explained in a hadith that there is a cleanser for everything (like soap for clothes and one's body and a furnace for steel etc.), and the cleanser of the heart is the Dhikr of Allaah Taa'la I. There is not anything greater than the Dhikr of Allaah Taa'la I that will serve to save one from the punishment of Allaah Taa'la I. The Dhikr of Allaah Taa'la I is proven to be the most virtuous of deeds in this hadith because it is explained to be a cause for cleaning the heart. The reason for this is that every 'ibaadah can only be classified as 'ibaadah if it is accompanied by sincerity, and this depends on how clean the heart is. In the light of this, some sufis say that the meaning of Dhikr in this hadith is Dhikr of the heart, not that of the tongue. The meaning of Dhikr with the heart is that the heart is always attached to Allaah Taa'la I. What doubt can there be that this is more virtuous than every form of 'ibaadah. This is because if one's heart is like this, then no 'ibaadah will be left out, due to the fact that all the limbs are following the heart. The entire body becomes attached to that thing to which the heart is attached. Who is unaware of the condition of the great lovers? There are many other Ahaadeeth that explain that Dhikr is the most virtuous deed.

Someone asked Hadhrat Salmaan τ, "Which is the best deed?" he said, "Did you not recite the Qur'an?, it is stated in the Qur'an,

وَلَذِكْرُ اللهِ اَكْبَرُ ؕ

Without doubt, the Dhikr of Allaah Taa'la is greatest."

The verse towards which Hadhrat Salmaan τ indicated is the first verse of the twenty first juz. The author of Majaalis ul Abraar states that Dhikr has been termed greater than charity, jihad and all other forms of worship because the primary objective is the Dhikr of Allaah Taa'la I, and all the forms of 'ibaadah are a means to this end. Dhikr is of two types. One is with the tongue and the other is with the heart – the latter being more virtuous than the former. This refers to muraaqabah (contemplation and pondering). This is what the hadith stating that one hour of contemplation is better than seventy years of optional worship means. In Musnad

Ahmad, Hadhrat Sahl τ narrates from Rasulullaah ρ that Dhikr of Allaah Taa'la is seven hundred thousand times more virtuous than spending in the path of Allaah Taa'la. We come to know from this explanation that charity, jihad etc. – that become necessary at certain times, at those particular times their virtue becomes very great. For this reason, there can be no objection raised concerning those Ahaadeeth that explain such great virtues. Subsequently, it is explained that standing for a little while in the path of Allaah Taa'la I is more virtuous than performing Salaah at home for seventy years. This is the case, despite the unanimous view that Salaah is the highest form of worship. However, when facing the enemy in battle, the reward for jihad will be much greater.

HADITH NO. FOUR

عن ابي سعيد الخدري رضي الله عنه ان رسول الله صلى الله عليه وسلم قال ليذكرن الله اقوام في الدنيا على الفرش الممهدة يدخلهم الله في الدرجات العلى (أخرجه ابن حبان كذا في الدر قلت ويؤيده الحديث المتقدم قريبا بلفظ ارفعها في درجاتكم وايضا قوله صلى الله عليه وسلم سبق المفردون قالوا وما المفردون يا رسول الله قال الذاكرون الله كثيرا والذاكرات – رواه مسلم كذا في الحصن وفي رواية قال المستهترون في ذكر الله يضع الذكر عنهم اثقالهم فيأتون يوم القيامة خفافا رواه الترمذي والحاكم مختصرا قال صحيح على شرط الشيخين وفي الجامع رواه الطبراني عن ابي الدرداء رضي الله عنه ايضا)

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "There are many people who make the Dhikr of Allaah Taa'la while lying in their soft beds due to which Allaah Taa'la will reward them with the highest of stages in Jannah."

Note: To undergo difficulty and to tolerate hardship is a means of elevating one's stages in the Aakhirat. And a person will be deserving of the stages in accordance to how much difficulty he underwent. However, the blessed Dhikr of Allaah Taa'la I has this blessing that even though it is made while lying on soft beds; it serves to elevate one's stages. Rasulullaah ρ said that if you involve yourself all the time in the Dhikr of Allaah Taa'la, then the angels would shake your hands while lying on your beds, and while on your way.

In one hadith it is explained that Rasulullaah ρ said that the 'mufarrideen' people have gone far ahead. The Sahabah ψ enquired, "Who are the 'mufarrideen'?" Rasulullaah ρ replied, "Those who involve themselves with great devotion in the Dhikr of Allaah Taa'la." On the basis of this hadith, the sufis have written that the rulers should not be stopped from the Dhikr of Allaah Taa'la I because they can attain high stages due to it. Hadhrat Abu Dardaa τ says, "Remember Allaah Taa'la I at the time of happiness and prosperity, it will help you in times of difficulty and distress." Hadhrat Salmaan τ says that when a person remembers Allaah Taa'la I in times of ease, happiness and prosperity, then when some difficulty and affliction comes upon him, then the angels say that this is a familiar voice which is that of a weak bondsman. They then intercede before Allaah Taa'la I on behalf of this person. As for the person who does not remember Allaah Taa'la I in times of ease, then when difficulty afflicts him then he remembers Allaah Taa'la I. Then the angels say, "What a strange voice this is?" Hadhrat Ibn

Abbaas τ says that Jannah has eight doors. One of them is reserved exclusively for those who involve themselves in Dhikr.

One hadith states that the person who makes a lot of Dhikr is free from hypocrisy. Another hadith states that this person is beloved to Allaah Taa'la.

Upon a return journey, Rasulullaah ρ asked when reaching a particular place, "Where are those who have gone ahead?" The sahabah ψ replied, "Some fast travelers have gone far ahead." Rasulullaah ρ said, "Where are those who have gone far ahead in engaging devotedly in the Dhikr of Allaah Taa'la I. The person who desires to thoroughly enjoy Jannah, should engage in Dhikr abundantly."

HADITH NO. FIVE

عن ابي موسي رضي الله عنه قال قال النبي صلى الله عليه وسلم مثل الذي يذكر ربه والذي لا يذكر ربه مثل الحي والميت

(أخرجه البخاري ومسلم والبيهقي كذا في الدر والمشكوة)

Hadhrat Abu Musa τ narrates that Rasulullaah ρ said, "The example of the one who remembers Allaah Taa'la and the one who does not remember Allaah Taa'la is like that of the living and dead."

Note: Everyone loves life and worries at the prospect of death. Rasulullaah ρ said that the person who does not make the Dhikr of Allaah Taa'la I is dead despite being bodily alive. His life is useless.

زندگی نتواں گفت حیاتیکہ مراست   زندہ آنست کہ بادوست وصالے دارد

My life is not life

Life is that in which contact with the beloved is attained

Some 'Ulema explain that this hadith refers to the condition of the heart, that the person who remembers Allaah Taa'la I, his heart is alive. Whereas the person who does not remember Allaah Taa'la I, his heart is dead. Other 'Ulema say that the example is in terms of profit and loss, that the person who harms a person who makes Dhikr is like harming a living person. Revenge can be taken (by this living person), and the oppressor will pay for his wrong. On the other hand, the one who harms a person who does not make Dhikr, is like harming a dead person who cannot take revenge. The sufis say that this refers to eternal life that the one who does a lot of Dhikr with sincerity does not die. He, however, remains alive after passing on from this world. This is similar to what the Qur'an states about the martyrs,

بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ

Indeed they are alive, (and are) being sustained by their Rabb (although we are unable to perceive this). *[Surah Aal-Imraan 3:169]*

Hakim Tirmidhi ∫ writes that the Dhikr of Allaah Taa'la I moistens and softens the heart, and when the heart is devoid of the Dhikr of Allaah Taa'la I, then it becomes hard for the heat of the carnal self (nafs) and due to the fire of passion. All the other limbs also become hard. It stops being obedient (to Allaah Taa'la). If these limbs were to be pulled, then they will break. This is similar to dry wood which does not bend upon bending it. It can only be cut and used as firewood.

HADITH NO. SIX

عن ابي موسى رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لو ان رجلا في حجره دراهم يقسمها وآخر يذكر الله لكان الذاكر لله أفضل (أخرجه الطبراني كذا في الدر وفي مجمع الزوائد رواه الطبراني في الاوسط ورجاله وثقوا)

Hadhrat Abu Moosa τ narrates that Rasulullaah ρ said, "One person has a lot of wealth and is distributing it, and another person is involved in Dhikr, then the Dhaakir is better than the one distributing wealth."

Note: Spending in the path of Allah I is a great virtue, but the Dhikr of Allaah Taa'la I in comparison to it, is much more virtuous. How fortunate is that wealthy person who is blessed with the divine ability to engage in Dhikr together with spending in the path of Allaah Taa'la I.

It is explained in a hadith that Allaah Taa'la I also gives charity to His bondsmen, and every person gets a share in accordance to his position. There is however no one that has a better share than the one who is blessed with the ability to engage in Dhikr. It will be a great gain for those who are involved in work, trade, farming and household duties if they take out some time for the Dhikr of Allaah Taa'la I. It is not difficult to take out two or four hours out of twenty four hours for this purpose. A lot of time is wasted away in useless activities. What is difficult in taking out time for this most useful activity?

Rasulullaah ρ said that the best servants of Allaah Taa'la are those who keep track of time for the Dhikr of Allaah Taa'la, using the moon, sun, stars and shadows. Even though today, watches have relieved us of this, it is still appropriate to use these natural agents so that no time is wasted if the watch is broken or goes out of order.

It is explained in a hadith that the portion of the earth upon which Dhikr of Allaah Taa'la I is made, takes pride over the rest of the seven earths below it.

HADITH NO. SEVEN

عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليس يتحسر اهل الجنة الا على ساعة مرت بهم لم يذكروا الله تعالى فيها (أخرجه الطبراني والبيهقي كذا في الدر وفي الجامع رواه الطبراني في الكبير والبيهقي في شعب ورقم له بالحسن وفي مجمع الزوائد رواه الطبراني ورجاله ثقات وفي شيخ الطبراني خلاف واخرج ابن ابي الدنيا والبيهقي عن عائشة رضي الله عنها بمعناه

مرفوعا كذا في الدر وفي الترغيب بمعناه عن ابي هريرة رضي الله عنه مرفوعا وقال رواه احمد باسناد صحيح وابن حبان والحاكم وقال صحيح على شرط البخاري)

Hadhrat Mu'aadh bin Jabal τ narrates that Rasulullaah ρ said, "The people of Jannah will not regret over anything except the time that they passed without the Dhikr of Allaah Taa'la I."

Note: After entry into Jannah, when it will be seen that the reward for taking the blessed name of Allaah Taa'la I is so much, like a mountain, then, the regret that will be borne upon losing such a great profit is quite apparent. How fortunate is that person who finds life without Dhikr to be no good. Hafidh Ibn Hajar J has written in Munabbihaat that Yahya bin Mu'aadh used to say the following in his supplications,

إلهي لا يطيب الليل إلا بمناجاتك ولا يطيب النهار إلا بطاعتك ولا تطيب الدنيا إلا بذكرك ولا تطيب الآخرة إلا بعفوك ولا تطيب الجنة إلا برؤيتك

O Allaah Taa'la, there is no good in the night except if it is spent communicating with You, there is no good in the day except in obeying You, there is no good in the world except with Your Dhikr, there is no good in the Aakhirah except with Your forgiveness, and there is no good in Jannah without looking at You.

Hadhrat Sirri J says that I saw Jurjani J swallowing roasted barley flour. I asked, "You are swallowing dry roasted barley flour?" He said, "When I compared the time that it takes to chew bread and the time it takes to swallow the flour, I found that a person can recite SubhaanAllaah Taa'la seventy times in the extra time that it takes to chew bread. For this reason, I have left out eating bread altogether for the last forty years."

It is related about Mansur bin Mu'tamir J that he did not speak to anybody after Isha'Salaah for forty years.

It is recorded about Rabi' bin Haytham J that for twenty years he wrote down whatever he spoke (during the day). He would then check at night as to which talk was necessary and which was not.

HADITH NO. EIGHT

عن أبي هريرة رضي الله عنه وأبي سعيد رضي الله عنه أنهما شهدا على رسول الله صلى الله عليه وسلم أنه قال لا يقعد قوم يذكرون الله إلا حفتهم الملآئكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده (أخرجه ابن أبي شيبة وأحمد ومسلم والترمذي وابن ماجة والبيهقي كذا في الدر والحصن والمشكوة وفي حديث طويل) لأبي ذر رضي الله عنه اوصيك بتقوى الله فانه رأس الامر كله وعليك بتلاوة القرآن وذكر الله فانه ذكر لك في السماء ونور لك في الأرض (الحديث ذكره في الجامع الصغير برواية الطبراني وعبد بن حميد في تفسيره ورقم له بالحسن)

Hadhrat Abu Hurayrah τ and Hadhrat Abu Sa'eed τ both bore testimony that they heard Rasulullaah ρ saying, "No people gather to remember Allaah Taa'la, except that angels

surround that gathering, mercy covers them, sakeenah (peace and tranquility) descends upon them, and Allaah Taa'la mentions them before those who are by Him."

Hadhrat Abu Dhar τ narrates that Rasulullaah ρ said that I bequeath you to fear Allaah Taa'la, for it is the root of all things, recite the Qur'an and give due impotance to Dhikr; it will cause you to be mentioned in the heavens and it will be light for you on this earth. Remain silent most of the time, and speak only that which is good. This will keep Shaytaan away and will help you in your religious affairs. Stay away from too much laughing because the heart is killed by it and the light of the face goes away. Carry on with jihad, for it is the piety of my Ummah. Love the poor and keep their company most of the time. Look at those lower than you and do not look at those above you, because by doing so, it creates unappreciation for the blessings of Allaah Taa'la I that He has blessed you with. Always worry about maintaining family ties, even though they break off relations from you. Do not hesitate to speak the truth even though someone feels it bitter. Do not pay attention to the criticism of others regarding (your duties to) Allaah Taa'la I. Looking at your own faults should not leave you with a chance to look at the faults of others. Do not become angry at the fault of somebody that is in you. **O Abu Dhar, there is no intelligence greater than good planning, staying away from impermissible things is the best Taqwa, and there is no honour equal to good character."**

Note: The meaning of sakeenah is peace and tranquility, or, it is a special mercy regarding which there are different views. I have briefly explained them in my book, Virtues of the Qur'an. Imam Nawawi ϑ says that it is something special that includes tranquility, mercy etc. and it descends with the angels.

The reason for Allaah Taa'la I mentioning these things in front of the angels out of appreciation is that the angels said at the time of the creation of Hadhrat Aadam υ that these people will cause corruption in the earth. (As explained in the commentary of the first hadith) The second reason is that although the angels are an embodiment of worship and obedience, they do not have the capacity to commit evil. And man has both capacities within him. He also has all the causes of negligence and disobedience surrounding him, desires and lusts are part of him. It is for this reason that his worship and obedience is more praiseworthy and worthy of more appreciation.

It is explained in a hadith when Allaah Taa'la I created Jannah, then He sent Jibreel υ to look at it. He came back and said, "O Allaah Taa'la, by Your honour, whoever hears of it will not live without (trying to gain) entry into it, i.e. after listening and having conviction in the pleasures, ease and joys of Jannah, who will not try his utmost best to try and enter it. After that, Allaah Taa'la I surrounded it with 'difficulties' such as performing Salaah, keeping fasts, going out for jihad, and performing Hajj etc. If you do these, then you will gain entry into Jannat. Hadhrat Jibreel υ was told, "Now go and see." He said, "Now, O Allaah Taa'la, I fear that no one will be able to enter it." Similarly, when Allaah Taa'la I created Jahannam, then he sent Hadhrat Jibreel υ to look at it. Upon seeing the punishment, calamities, filth and difficulties, he said, "O Allaah Taa'la, by Your honour, whoever hears of its punishment will never go there. Allaah Taa'la I covered it with the veil of desires, adultery, drinking,

oppression, going against Divine injuctions etc. Hadrat Jibreel υ was told to have a look at it again. He said, “O Allaah Taa’la, I now fear that none will be saved from it.”

It is for this reason that when a person is obedient to Allaah Taa’la I, stays away from sin, then it is appreciated according to the environment one is in, that is why Allaah Taa’la I shows His happiness. The angels mentioned in this hadith as well as those in other Ahaadeeth of this nature are a special group of angels that are appointed to do this work, that wherever there is a gathering of the Dhikr of Allaah Taa’la I, wherever the Dhikr of Allaah Taa’la I is taking place, they gather there and listen. Consequently, it is explained in a hadith that a group of angels roam (the earth), and wherever they hear the Dhikr of Allaah Taa’la I being made, they call the others of their group, telling them that your objective is found. They then collect, one above the other, until their gathering reaches the sky. This will be explained in the third chapter.

HADITH NO. NINE

عن معاوية رضي الله عنه أن رسول الله صلى الله عليه وسلم خرج على حلقة من أصحابه فقال ما أجلسكم قالوا جلسنا نذكر الله ونحمده على ما هدانا للإسلام ومن به علينا قال آلله ما أجلسكم إلا ذلك قالوا آلله ما أجلسنا إلا ذلك قال اما إني لم استحلفكم تهمة لكم ولكن اتاني جبرئيل فأخبرني ان الله يباهي بكم الملآئكة (أخرجه ابن أبي شيبة وأحمد ومسلم والترمذي والنسائ كذا في الدر والمشكوة)

Hadhrat Mu’aawiya τ narrates that Rasulullaah ρ came out to a group of Sahabah and asked, “What has made you sit here?” They said, “We are sitting here, remembering Allaah Taa’la and are praising him for His favour upon us, for guiding us to Islaam and for His kindness upon us through it.” He ρ said, “By Allaah Taa’la, are you seated here only for this?” Rasulullaah ρ then said, “I did not ask you to swear out of any ill-thought, but Jibreel (A.S.) came to me and said that Allaah Taa’la was speaking highly of you before the angels.”

Note : The purpose of Rasulullaah ρ enquiring from them by asking them to take an oath was for caution and emphasis. It was possible that something else that was special (besides the Dhikr) that was the cause of Allaah Taa’la ρ speaking highly of them. Now it was known that the only cause for Allaah Taa’la ρ being proud was this Dhikr. How fortunate are those whose worship was accepted and their praises of Allaah Taa’la caused them to receive glad-tidings of the happiness of Allaah Taa’la in this world. Why should it not be so, when their record of deeds deserved it? I have briefly recorded their deeds in ‘Stories of the Sahabah ψ’ as an example.

Mulla Ali al Qaari ج writes that the meaning of this pride is that Allaah Taa’la I says to the angels that ‘Look at these people. Despite their carnal selves being with them, Shaytaan has been set upon them, they have desires and the needs of this world are behind them, they are involved in the Dhikr of Allaah Taa’la. Despite so many things that distract them from my Dhikr, they do not leave My Dhikr. Your (the angels) Dhikr and Tasbeeh has no impediments. Considering this, your Dhikr and Tasbeeh is nothing compared to theirs.’

HADITH NO. TEN

عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال ما من قوم اجتمعوا يذكرون الله لا يريدون بذلك الا وجهه الا ناداهم مناد من السماء ان قوموا مغفورا لكم قد بدلت سيئاتكم حسنات (أخرجه أحمد والبزار وأبو يعلى والطبراني وأخرجه الطبراني عن سهل بن الحنظلية أيضا وأخرجه البيهقي) عن عبد الله بن مغفل رضي الله عنه وزاد وما من قوم اجتمعوا في مجلس فتفرقوا ولم يذكروا الله الا كان ذلك عليهم حسرة يوم القيامة (كذا في الدر قال المنذري رواه الطبراني في الكبير والاوسط ورواته محتج بهم في الصحيح وفي الباب عن أبي هريرة رضي الله عنه عند أحمد وابن حبان وغيرهما وصححه الحاكم على شرط مسلم في موضع وعلى شرط البخاري في موضع اخرى وعزا السيوطي في الجامع حديث سهل الى الطبراني والبيهقي في الشعب والضياء ورقم له بالحسن وفي الباب روايات ذكرها في مجمع الزوائد)

Hadhrat Anas τ narrates that Rasulullaah ρ said, "No people gather for the remembrance of Allaah Taa'la, not intending anything else except His pleasure, then an angel announces from the sky 'You have been forgiven and your bad deeds have been turned into good deeds.'

According to another hadith, "In contrast to this, the gathering that is devoid of the Dhikr of Allaah Taa'la will be a cause of sorrow and regret on the Day of Qiyaamah."

Note: Sorrow will be experienced due to the deprivation of blessings and waste of time of that gathering. It is also not far fetched to conclude that it could become a source of affliction. It is explained in a hadith that the gathering that does not have the mention of Allaah Taa'la in it, nor salutations upon Rasulullaah ρ, then the example of those who stand up from such a gathering is as though they have stood up from the corpse of a donkey.

It is explained in a hadith that the expiation for that gathering is that the following should be recited upon termination of the gathering,

سبحان الله وبحمده سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت استغفرك واتوب إليك

Glory be to Allaah Taa'la and praises are for Him. You are Pure, O Allaah Taa'la and praises are for You, I testify that there is none worthy of worship but You, I seek Your forgiveness and turn to You.

It is explained in another hadith that the gathering that was devoid of the Dhikr of Allaah Taa'la and salutations upon Rasulullaah ρ will be a cause of sorrow and loss on the day of Qiyaamah. Allaah Taa'la will then have the choice to forgive out of His benevolence, or to enquire and punish.

It is explained in one hadith that one should fulfil the rights of a gathering. The rights of a gathering is that one should remember Allaah Taa'la abundantly, show the way to those walking on that way (if there is a need to do so), and to close one's eyes (if something passes by which is not permissible to look at), or to lower one's gaze (so that one's gaze does not fall on it).

Hadhrat Ali τ says that whoever wishes his rewards to be weighed in a large scale (his rewards to be big, as big things are weighed in a big scale, small things are placed in the pan to balance the scales out), he should recite the following du'aa upon termination of the gathering,

سُبْحٰنَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُوْنَ (١٨٠)ۚ وَ سَلٰمٌ عَلَى الْمُرْسَلِیْنَ (١٨١)ۚ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ (١٨٢)٪

Your Rabb, the Rabb of all honour is Pure (free) from what (partners and children) they attribute to Him. Peace be upon the Ambiyaa (A.S.). And all praise belongs to Allaah Taa'la, the Rabb of the universe.

The above hadith gives the glad-tidings of having ones bad acts turned into good deeds. The Qur'an explains the following after mentioning a few qualities of the believers (Surah Furqaan),

فَأُولٰٓئِكَ يُبَدِّلُ اللهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَكَانَ اللهُ غَفُوْرًا رَّحِيْمًا

Allaah Taa'la will convert their sins into good deeds. Allaah Taa'la is Ever Most Forgiving, Most Merciful. *[Surah Furqaan (the Decider) 25:70]*

There are a number of views of the 'Ulema regarding the explanation of this verse,

1. All one's sins would be forgiven, and one's good deeds would remain. This is a form of change in that no bad acts remain.
2. Allaah Taa'la I will bless them with the Divine ability to perform good deeds instead of them doing bad acts. The example of this is like it is said, 'instead of hot, it became cold.'
3. The relationships of their habits will change from bad to good. The explanation of this is **that a person's habits are his nature,** they do not change. For this reason there is a proverb, 'the mountain will move, but not the habit'. This proverb is in fact drawn from a hadith in which it is stated that if you hear that a mountain has moved from one place to another, then believe it. However, if you hear that the habits of somebody have changed, and then do not believe it. **The meaning of this hadith is that it is more difficult to remove habits than it is to move a mountain.** An objection could be raised on this point, and that is what is the meaning of the sufis and 'mashayikh' reforming the habits of people? **The answer is that the habits of the people do not change. The relationship of the habits change.** For example, a person has anger in his nature. It is very difficult to remove this anger in such a way that no anger remains by means of the reformation of the shaykh and other exercises. The former relationship of this anger is for example unjustified oppression, pride etc. will change to disobedience of Allaah Taa'la I and breaking His commandments.At one time, **Hadhrat Umar τ** left no stone unturned in harming the Muslims. After bringing Imaan and through the blessings of the company of Rasulullaah ρ, he fell upon the non Muslims and sinners in the same way that he did before (upon the Muslims). The same applies for the various other aspects of character. After this clarification, **the meaning is that Allaah Taa'la I changes the relationship of the character of these people from sin to good.**
4. Allaah Taa'la I blesses them with the Divine ability to repent because of which they remember their past sins and it becomes a cause for them to regret and repent. In place

of every sin, he attains one good from each repentance – which is worship and carries reward.

5. If Allaah Taa'la I is pleased with the actions of somebody, and out of His benevolence, He grants good deeds equal to the evil, and then none can question Him. He is the King, the Sovereign, and the All Powerful. His mercy has no limit. Who can close the doors of His forgiveness? Who can stop His favours? Whatever He gives, He gives from His own kingdom. He will show His power and the effects of His forgiveness on that Day. The scenes of reckoning and the method of giving account (of one's deeds) are briefly explained in Bahjatun Nufoos. It is explained that the reckoning will be of a few types. One type is that a person will have to give account of his deeds behind a very thin veil of mercy. He will be made to count his sins. It will be told to him that you did a particular act at such and such time. He will have no option but to admit it so. This will happen until he understands that now I am destroyed. It will be said to him (by Allaah Taa'la I) that We hid your sins in the world. Today, We will hide it too and forgive you. Subsequently, when this person and others like him will return from the place of reckoning, then people will say upon seeing them, "How blessed is this person, he has not committed any sin." This will be because they did not know of his sins at all. Similarly, there will be such persons who have committed major and minor sins. It will be said that change all his minor sins into good deeds. He will quickly say that there are other sins which have not been mentioned. Similarly, there are other types of reckoning mentioned in the narrations.

   The following story is explained in a hadith, Rasulullaah ρ said that I recognize the last person who will leave Jahannam and the last person who will enter Jannah. One person will be called and it will be told to the angels not to mention the major sins that he committed. His minor sins will be presented before him and he will be questioned about them. Consequently, this will begin and every sin will be brought out with reference to the time it was committed. How can he deny any of these? He will carry on admitting to these. During this time, Allaah Taa'la I will say that give him a reward in exchange for every sin. He will quickly respond by saying that there are many other sins which have not been mentioned at all. Rasulullaah ρ laughed when narrating this incident.

   Firstly, it is not a light punishment for the last person to be taken out from Jahannam. Secondly, who knows the identity of that fortunate one whose sins will be changed. It is for this reason that a sign of submission is to ask of the favours of Allaah Taa'la I, having hope in Him. However, to be complacent is being bold. The above mentioned hadith shows that to sit in the gatherings of Dhikr with sincerity is a cause for ones evil acts being turned into good deeds. Sincerity, however, is only granted by Allaah Taa'la I

One important point to note is that there are various narrations regarding the last person to leave Jahannam. However, no objection could be raised with regards to them. Even if a group leaves, it will still be said that each person left last. Also, the person who left just

before the last will also be said to have left last. The meaning could also be the last of a special group.

An important discussion in this hadith is that of sincerity (ikhlaas). The condition of ikhlaas has been discussed in this book in various Ahaadeeth. The reality is that only sincerity is appreciated by Allaah Taa'la. The value of the deed depends on the degree of ikhlaas therein. **According to the sufis, the meaning of ikhlaas is that ones inner and outward condition should correspond with one another.**

In a hadith to be explained later, it is stated that **ikhlaas is that which prevents one from committing a sin.**

In Bahjatun Nufoos, there is a story of a forceful, harsh king for whom a lot of wine was being brought by ship. A person passing by broke all the containers of wine except one. No one had the courage to stop him. They were however shocked that no one could oppose the king, how he had the courage (to do this). The king was informed of this and he expressed his surprise too. Firstly, how did an ordinary person have the courage to do such an action with the wealth of the king? Secondly, why did he leave one container?

This person was called and asked as to why he did this. He replied that my heart felt the need to do so, that is why I did it. Whatever punishment you wish to inflict upon me, you may do so. The king asked as to why did he leave one container. He replied that at first, it was the need of Islaamic honour, that is why I broke them, but when one was left, then a happiness came over my heart that I have erased an impermissible act. I then had a doubt that in breaking it will be because of this happiness in my heart. That is why I left the last one. The king ordered that he be left alone for he was powerless.

It is written in Ihya ul 'Uloom that there was a worshipper of the Bani Israa'eel who was always involved in ibaadah. A group of people came to him and informed him that there is a nation here that worships a tree. He became angry upon hearing this and, taking an axe, he left to cut it down. On the way, he met Shaytaan who took the form of an old man. He asked him as to where he was going. He said that I am going to cut that tree. Shaytaan said, "What do you have to do with that tree? You remain involved in your ibaadah. You have left your ibaadah for a useless act." The worshipper said, "This is also ibaadah." Shaytaan said, "I will never let you cut it down." They then fought. The worshipper overpowered him, and he came on top of his (Shaytaan's) chest. Finding himself to be hopeless, Shaytaan made him happy and said, "Listen to me." The worshipper left him. Shaytaan said, "Allaah Taa'la has not made this obligatory upon you. No harm is being done to you, you do not worship it. There are many messengers of Allaah Taa'la, if He wishes He could have it cut down by one of His messengers." The worshipper said that I will definitely cut it down. They fought again and the worshipper once again landed on top of Shaytaan. Shaytaan said, "I shall tell you something that will be of benefit to you." The worshipper said, "What?" Shaytaan said, "You are poor. You have become a burden upon the earth. Leave this, I shall give you three dinaars (gold coins) every day. You will find them every day at your headside. Your needs will be fulfilled, you will be able to do good

to your relatives, you can help the poor and do a lot of deeds that will bring you reward." This appealed to the worshipper and he accepted this proposal. For two days, he received the dinaars. On the third day, it was missing. The worshipper became angry, took his axe and set out. He met the old man on the way who asked him, "Where are you going?" The worshipper said that he is going to cut the tree down." The old man said, "I will not let you cut it down." They fought and the old man overpowered the worshipper, coming on top of him. The worshipper was surprised. He asked, "What happened that you overpowered me this time?" The old man said, "The first time, your anger was solely for Allaah Taa'la I. For this reason, Allaah Taa'la I made me be overpowered. This time, it was partly for the dinaars, that is why you were overpowered." **The reality is that those actions that are done solely for Allaah Taa'la I have great power in them.**

HADITH NO. ELEVEN

عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما عمل آدمي عملا أنجى له من عذاب القبر من ذكر الله (أخرجه أحمد كذا في الدر والى أحمد عزاه في الجامع الصغير بلفظ أنجى له من عذاب الله ورقم له بالصحة وفي مجمع الزوائد رواه أحمد ورجاله رجال الصحيح إلا ان زيادا لم يدرك معاذا ثم ذكره بطريق اخر وقال رواه الطبراني ورجاله رجال الصحيح قلت وفي المشكوة عنه موقوفا بلفظ ما عمل العبد عملا أنجى له من عذاب الله من ذكر الله وقال رواه مالك والترمذي وابن ماجة اه قلت وهكذا رواه الحاكم وقال صحيح الاسناد واقره عليه الذهبي وفي المشكوة برواية البيهقي في الدعوات عن ابن عمر رضي الله عنه مرفوعا بمعناه قال القاري رواه ابن أبي شيبة وابن أبي الدنيا وذكره في الجامع الصغير برواية البيهقي في الشعب ورقم له بالضعف وزاد في أوله لكل شيء صقالة وصقالة القلوب ذكر الله وفي مجمع الزوائد برواية جابر رضي الله عنه مرفوعا نحوه وقال رواه الطبراني في الصغير والاوسط ورجالهما رجال الصحيح اه)

Hadhrat Mu'aadh bin Jabal τ narrates that Rasulullah ρ said, "No person does an action that will serve greater to protect him from the punishment of the grave than the remembrance of Allaah Taa'la."

Note: What a severe thing is the punishment of the grave. Only those who have the Ahaadeeth narrated in this regard before them are aware of this.

Whenever Hadhrat Uthmaan τ would pass by a grave, he would weep so much that his beard would get wet. Someone asked him, "You do not weep so much at the mention of Jahannam as you do when you come by a grave?" He replied that the grave is the first stage of the stages of the Aakhirah. The person who is saved from it will have the rest of the stages easy for him, and he who is not saved will have all the stages thereafter difficult." He then narrated a hadith of Rasulullaah ρ in which he said that I have never seen a scene more worrisome than the grave.

Hadhrat Ayesha radiyallahu anha says that Rasulullaah ρ used to seek protection from the grave after every salaah.

Hadhrat Zayd τ narrates that Rasulullaah ρ said, "I feel that you will give up burying the dead out of fear. Otherwise, I would have made du'aa that Allaah Taa'la should let you hear the

punishment of the grave. Every living thing besides man and jinn hear the punishment being meted out in the grave.”

It is related in one hadith that the camel of Rasulullaah ρ became frightened during a return journey. Someone asked, “What has happened to the camel of Rasulullaah ρ?” Rasulullaah ρ said, “Someone is being punished in the grave. The camel has become frightened upon listening to it.”

Once, Rasulullaah ρ went to the masjid and found a few people laughing loudly. Rasulullah ρ said, “If you would remember death in abundance then this would not be. No day passes upon a grave except that it announces, ‘I am the house of wilderness. I am the house of loneliness. I am the house of worms and animals.’ When a perfect believer is buried, then the grave says to him, ‘Your coming is blessed. You have done very good and come. From all the people walking upon me, you were the most beloved to me. Today you have been handed over to me and you will see my good treatment of you.’ After this, the grave expands as far as one’s sight could reach and a door of Jannat-paradise is opened for him therein, from which the breeze and fragrance of Jannah will reach him. When a kaafir or transgressor is buried, then the grave says, ‘Your coming is ill begotten and void of blessings. What need was there for you to come? From all the people walking upon me, you were the most hated unto me. Today you have been handed over to me, and you will see the treatment I will give you. After this, the grave closes upon him such that the ribs from one side penetrate the other side, just like the fingers of one hand close into the fingers of the other. Ninety or ninety nine serpants are then set upon him that will bite him until the Day of Qiyaamah. Rasulullaah ρ said that if one of these serpents were to hiss upon the earth, no grass would ever grow until the Day of Qiyaamah. After that, Rasulullaah ρ said, “The grave is a garden of Jannah or a pit of hell.”

It is explained in one hadith that Rasulullaah ρ passed by two graves. He ρ said, “The inhabitants of these two graves are being punished. One is being punished for carrying tales and the other for not being cautious from urine drops (he does not keep his body away from the urine splashing on his body).” There are many of our ‘civilized’ people who think it a fault to make istinjaa (wash oneself after relieving oneself). They also mock at it.

Some ‘Ulema have explained that it is a major sin for one not to save oneself from the urine drops. Ibn Hajar Makki ┘ has written that most of the punishment in the grave is due to not being cautious of urine drops.

It is explained in one hadith that the first thing one will be interrogated about in the grave will be regarding urine drops.

In summary, the punishment of the grave is a severe matter and some sins lead to it. Similarly, some forms of ibaadah also play a special role in saving one from it.

A number of Ahaadeeth state that the recital of Surah Mulk every night is a cause for salvation from the punishment of the grave. It is also a means of salvation from the punishment of Jahannam. As far as Dhikr of Allaah Taa’la I is concerned, the above hadith clarifies it.

HADITH NO TWELVE

عن أبي الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليبعثن الله أقواما يوم القيامة في وجوههم النور على منابر الؤلؤ يغبطهم الناس ليسوا بانبياء ولا شهداء فقال اعرابي حلهم لنا نعرفهم قال هم المتحابون في الله من قبائل شتى وبلاد شتى يجتمعون على ذكر الله يذكرونه (أخرجه الطبراني باسناد حسن كذا في الدر ومجمع الزوائد والترغيب للمنذري وذكر أيضا له متابعة برواية عمرو بن عبسة عند الطبراني مرفوعا قال المنذري واسناده مقارب لا بأس به ورقم لحديث عمرو بن عبسة في الجامع الصغير بالحسن وفي مجمع الزوائد رجاله موثوقون وفي مجمع الزوائد بمعنى هذا الحديث مطولا وفيه حلهم لنا يعني صفهم لنا شكلهم لنا فسروجه رسول الله صلى الله عليه وسلم بسوال الاعرابي (الحديث) قال رواه أحمد والطبراني بنحوه ورجاله وثقوا قلت وفي الباب عن أبي هريرة رضي الله عنه عند البيهقي في الشعب إن في الجنة لعمدا من ياقوت عليها غرف من زبرجد لها أبواب مفتحة تضئ كما يضئ الكوكب الدري يسكنها المتحابون في الله تعالى والمتجالسون في الله تعالى والمتلاقون في الله كذا في الجامع الصغير ورقم له بالضعف وذكر في مجمع الزوائد له شواهد وكذا في المشكوة)

Hadhrat Abu Dardaa τ narrates that Rasulullaah ρ said, “Some people will be resurrected on the Day of Qiyaamah by Allaah Taa’la in such a way that there will be no (celestial light) on their faces. They will be upon pulpits of pearls. People will be envious of them. They will not be Ambiyaa nor shuhadaa (martyrs). Someone asked, “Explain their condition so that we may recognize them.” Rasulullaah ρ said, “They are those people from different places and different families who gather at one place for the love of Allaah Taa’la and involve themselves in the Dhikr of Allaah Taa’la.”

It is explained in another hadith that there will be pillars of ruby upon which there will be balconies of emeral. On all four sides will be open doors and they will shine like a bright star. Those who loved one another for the sake of Allaah Taa’la I and those who gathered at one place only for Allaah Taa’la I and those who meet only for Allaah Taa’la Iwill live in them.

Note: There is difference amongst the scholars whether the two words in the hadith refer to one stone,[6] or whether it is two types of the same stone or two stones of the same species. Anyway, it is a stone that shines very brightly. Its tinsels are made and are sold like shining paper.

Today, all sorts of criticism are directed at the khanqahs[7] and all sorts of comments are heaped upon them. Whoever wishes to speak ill of them may do so today to whatever degree. Tomorrow, when their eyes will be opened, then the reality will dawn upon them that these people who sat upon the straw mats, how much they have earned and come with. When they will be sitting on those pulpits and balconies and those that laughed and swore them, what they came with?

فسوف ترى اذا انكشف الغبار   افرس تحت رجلك ام حمار

Soon you will see when the dust clears

[6] Two words in the hadith are used, both are translated into English as emeral.

[7] Places where people gather for self reformation and where Dhikr is practiced in abundance.

Whether you were sitting on a horse or a donkey

What is the value of these khanqahs in the eyes of Allaah Taa'la I that are being sworn at from every side today? This is realized from the Ahaadeeth that explain their virtue. It is explained in one hadith that the houses in which the Dhikr of Allaah Taa'la I is made to shine unto the inhabitants of the skies like the stars shine unto those on earth.

In one hadith it is mentioned that the angels throng around the 'sakeenah' that descends upon the gathering of Dhikr. The mercy of Allaah Taa'la I covers them and Allaah Taa'la I mentions them by His 'arsh.

Abu Razeen τ, a Sahabi narrates that Rasulullaah ρ said, "Shall I tell you of something that will strengthen your Deen, by means of which you will attain goodness in both worlds? It is the gatherings of those who make the Dhikr of Allaah Taa'la, hold firmly to them. When you are alone, and then make as much Dhikr as is possible."

Hadhrat Abu Hurayrah τ says that the houses in which the Dhikr of Allaah Taa'la I are made to be seen shining to the inhabitants of the skies, just as the stars shine to the people living on earth. These houses in which the Dhikr of Allaah Taa'la I are made become so bright and shining that on account of their noor, they shine like stars. Those whom Allaah Taa'la I has given the eyes to see this 'noor' witness it even in this world. There are many bondsmen of Allaah Taa'la who can see the 'noor' emanating from the pious and their homes.

A famous saint, Hadhrat Fudhayl bin 'Iyaadh J says that the houses in which the Dhikr of Allaah Taa'la I are made shine unto the inhabitants of the skies like a lamp.

A saint of recent times, Shaykh Abdul Azeez Dabbaagh J was completely blind, but he could tell the difference between the words of the Noble Qur'aan, Hadith e Qudsi, Ahaadeeth of Rasulullaah ρ and fabricated Ahaadeeth. He used to say that once the word is spoken, then one can tell from the noor of that word whose word it is. This is because the noor of the speech of Allaah Taa'la I is different and the noor of the speech of Rasulullaah ρ is different. Other forms of speech do not have these types of noor.

Maulana Zafar Ahmad J writes in the biography of Hadhrat Maulana Khalil Ahmad Saharanpuri J, Tadhkiratul Khalil, that on the occasion of his fifth Hajj, Maulana Khalil Ahmad J entered the haram to perform the Tawaaf e Qudoom. I was sitting by Maulana Muhib ud Deen J (a special khalifah of Hadhrat Maulana Al Haaj Imdaad ul llaah Muhaajir Makki, and was famous for his kashf[8]). Maulana was reciting from a book of durood (salutations upon Rasulullaah ρ). He suddenly turned towards me and said, "Who has entered the haram at this time, for the entire haram has been filled with noor?" I remained silent. Maulana Khalil Ahmad J completed his tawaaf and passed by where Maulana (Muhib ud Deen) was seated. Maulana stood up and said while smiling, "I can also tell you who has entered the haram today."

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[8] A special blessing of Allaah Taa'la I granted to certain people. It is translated as divine foresight.

The virtues of the gatherings of Dhikr are explained in various Ahaadeeth under different subject titles. In one hadith it is said that the most virtuous ribaat-gaurding the borders- is salaah and the gatherings of Dhikr. Ribaat refers to protecting the borders of the Islaamic state so that the non-Muslims cannot attack from that side.

HADITH NO. THIRTEEN

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا مررتم برياض الجنة فارتعوا قال وما رياض الجنة قال حلق الذكر (أخرجه أحمد والترمذي وحسنه وذكره في المشكوة برواية الترمذي وزاد في الجامع الصغير والبيهقي في الشعب ورقم له بالصحة وفي الباب عن جابر رضي الله عنه عند ابن أبي الدنيا والبزار وأبي يعلى والحاكم وصححه والبيهقي في الدعوات كذا في الدر وفي الجامع الصغير برواية الطبراني عن ابن عباس رضي الله عنه بلفظ مجالس العلم وبرواية الترمذي عن أبي هريرة رضي الله عنه بلفظ المساجد محل حلق الذكر وزاد الرتع (سبحان الله الحمد لله لآ اله إلا الله أكبر).

Hadhrat Anas τ narrates that Rasulullaah ρ said, “When you pass by the gardens of Jannah, then graze well.” Someone asked, “What are the gardens of Jannah?” Rasulullaah ρ replied, “The gatherings of Dhikr.”

Note: The purport of this is that if someone is fortunate enough to come across or have access to these gatherings, then he should understand it to be a great fortune in that this is a garden of Jannah in this world. The words ‘graze well’ indicate towards the example like an animal. When it grazes in a green pasture or a garden, then it does not move away when hit slightly. It even carries on taking the beating of its owner, but it does not move from there. Similarly, a person involved in Dhikr should not move away due to worldly concerns and other impediments. The reason why it has been called a garden of Jannah is that just like there is no calamity in Jannah, similarly, these gatherings are protected from calamities.

It is explained in one hadith that the Dhikr of Allaah Taa’la I is a cure for the hearts. It is the cure for pride, jealousy, envy and all the other types of illnesses of the heart. The author of Al Fawaa’id fi As Salaat wa al ‘Awa’id has written that a person who is punctual in Dhikr is protected from all calamities.

Rasulullaah ρ is reported to have said in an authentic hadith that I command you to make a lot of Dhikr. The example of it is like an enemy who is pursuing somebody, and he runs away to take refuge in a fort. The one who makes Dhikr is like the companion of Allaah Taa’la. What greater benefit can there be than being the companion of Allaah Taa’la I? Besides this, a person attains openness of his heart and the heart becomes enlightened. By means of it, the hardness of heart is removed. There are many other outward and inward benefits which some ‘Ulema have counted to be upto a hundred.

A person came to Hadhrat Abu Umamah τ and said, “I have seen in a dream that whenever you enter or leave, or stand, or sit, then the angels make du’a for you.” Hadhrat Abu Umamah τ said, “If your heart desires the same, then they will make du’a for you too.” He then recited the verses,

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا (۴۱) وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا (۴۲) هُوَ الَّذِىْ يُصَلِّىْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا (۴۳)

O you who have Imaan! Remember Allaah Taa'la in abundance (at all times)…and glorify Him (especially during the) morning and evening. It is He Who showers mercy on you, and so do His angels (pray for your forgiveness), so that He may remove you from a multitude of darkness (kufr, shirk, and bring you) into light (of Imaan and Islaam). He is always Most Merciful towards the Mu'mineen (in this world).

It is as though these verses were quoted to show that the mercy of Allaah Taa'la I and the du'a of the angels is linked to Dhikr. The more one makes Dhikr, the more one will be remembered.

HADITH NO. FOURTEEN

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من عجز منكم عن الليل ان يكابده وبخل بالمال ان ينفقه وجبن عن العدو ان يجاهده فليكثر ذكر الله (رواه الطبراني والبيهقي والبزار واللفظ له وفي سنده أبو يحيى القتات وبقيته محتج بهم في الصحيح كذا في الترغيب قلت هو من رواة البخاري في الادب المفرد والترمذي وأبي داؤد وابن ماجة وثقه ابن معين وضعفه اخرون وفي التقريب لين الحديث وفي مجمع الزوائد رواه البزار والطبراني وفيه القتات قد وثق وضعفه الجمهور وبقية رجال البزار رجال الصحيح)

Ibn Abbaas τ narrates that Rasulullaah ρ said, "Whomsoever of you is unable to strive at night and cannot spend his wealth due to miserliness and cannot take part in Jihaad because of cowardliness should make the Dhikr of Allaah Taa'la in abundance."

Note: All the shortcomings that occur in optional worship can be made up by means of the Dhikr of Allaah Taa'la I.

Hadhrat Anas τ narrates that Rasulullaah ρ said that Dhikr of Allaah Taa'la I is a sign of Imaan and freedom from hypocrisy and protection from Shaytaan and a shield from Jahannam. It is due to this that the Dhikr of Allaah Taa'la I has been classified to be better than many other forms of worship. This is especially so with regards to protection from Shaytaan.

It is explained in one hadith that Shaytaan remains over a person's heart in a kneeling position. When a person does the Dhikr of Allaah Taa'la I, he moves away helpless and disgraced. When a person becomes negligent, then Shaytaan begins to whisper in his heart. That is why the sufis emphasise so much Dhikr so that there remains no scope for the whisperings coming into the heart. The heart can then become so strong that it can face Shaytaan. This is the secret behind the Sahabah ψ, that they had the greatest strength of the heart due to the blessings of the companionship of Rasulullaah ρ. They needed not to involve themselves in exercises of Dhikr. With the passing of time after Rasulullaah ρ, this strength of the heart became weaker and the need to remedy it became greater. Now the hearts have become so afflicted to the extent that even by means of various treatments, this strength of the heart cannot be achieved. However, whatever can be achieved is a good fortune because sometimes even the slightest help is better in a destructive illness.

It is narrated about a pious person that he made du’a that the way that Shaytaan puts whispers is opened up to him. He saw that Shaytaan sits on the left side of the heart, behind the shoulder, in the form of a mosquito. There is a long snout on his face which he takes towards the heart like a needle. If he finds the person to be involved in Dhikr, then he moves back. If he finds the person negligent, then he injects the poison of whispers and sins into the heart.

It is also explained in a hadith that Shaytaan keeps the front part of his nose upon the heart of a person. When the person makes the Dhikr of Allaah Taa’la I, then Shaytaan moves away disgraced. When he finds the person negligent, then he makes a morsel out of his heart.

HADITH NO. FIFTEEN

عن أبي سعيد الخدري رضي الله عنه ان رسول الله صلى الله عليه وسلم قال أكثروا ذكر الله حتى يقولوا مجنون (رواه أحمد وأبو بعلى وابن حبان والحاكم في صحيحه وقال صحيح الاسناد وروى عن ابن عباس رضي الله عنه مرفوعا بلفظ (اذكروا الله ذكرا يقول المنافقون إنكم مراؤون) رواه الطبراني ورواه البيهقي عن أبي الجوزاء مرسلا كذا في الترغيب والمقاصد الحسنة للسخاوي وهكذا في الدر المنثور للسيوطي إلا أنه عزا حديث أبي الجوزاء إلى عبد الله بن أحمد في زوائد الزهد وعزاه في الجامع الصغير إلى سعيد بن منصور في سننه والبيهقي في الشعب ورقم له بالضعف وذكر في الجامع الصغير أيضا برواية الطبراني عن ابن عباس رضي الله عنه مسندا ورقم له بالضعف وعزا حديث أبي سعيد إلى أحمد وأبي يعلى في مسنده وابن حبان والحاكم والبيهقي في الشعب ورقم له بالحسن)

Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ρ said, “Make so much Dhikr of Allaah Taa’la that people call you mad.”

It is explained in another hadith that do so much Dhikr that the hypocrites call you insincere, i.e. doing it for show.

Note: It is known from this hadith that one should not leave this great treasure due to some people calling one a hypocrite or a show off. However, it should be done with so much importance and in such abundance that people call you mad and leave you alone. **A person will only be called mad if he does it so much and he does it loudly.** This will not happen if it is done softly.

Ibn Kathir ܀ narrates from Hadhrat Abdullaah bin ‘Abbas τ that Allaah Taa’la I has not made something compulsory with stipulating a limit or amount for it and then does not accept any excuse with regards to that particular amount, except for Dhikr. There has been no limit stipulated for it nor has it exempted anyone until his sanity remains. Allaah Taa’la I says,

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا (۴۱ۙ)

O you who have Imaan! Remember Allaah Taa’la in abundance (at all times)*...[Surah Ahzaab (the Armies) 33:41]*

At night, during the day, in the jungle, while at sea, on journey, while at home, in poverty, in affluence, in sickness, in health, softly, loudly, in every condition.

Hafidh Ibn Hajar ˩ has written in Munabbihaat that it is narrated from Hadhrat Uthmaan τ regarding the commentary of the following verse,

وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا

Beneath it was their treasure *[Surah Kahaf (the Cave) 18:82]*

This was a golden slate, upon which the following seven lines were written,

1. I am surprised at the person who knows about death but he laughs.
2. I am surprised at the person who knows that the world will come to an end one day, yet he inclines towards it.
3. I am surprised at the person who knows that everything is predestined, yet he is sorrowed when something goes.
4. I am surprised at the person who has conviction in the reckoning of the Aakhirat-hereafter, yet he amasses wealth.
5. I am surprised at the person who knows of the fire of Jahannam, yet he sins.
6. I am surprised at the person who knows Allaah Taa'la I, yet he remembers something else.
7. I am surprised at the person who hears of Jannah, yet he attains comfort from things of this world.

In some copies, it is also written that I am surprised at the one who understands Shaytaan to be his enemy, yet he obeys him.

Hafidh Ibn Hazm ˩ has also recorded a narration of Hadhrat Jaabir τ who narrates from Rasulullaah ρ that he said that Hadhrat Jibreel υ has emphasized the practice of Dhikr so much upon me that I began to think that nothing is of benefit without Dhikr.

It is learnt from all these narrations that one should not hold back with regards to Dhikr. One should do as much as is possible. It is a cause of harm to ones own self if Dhikr is left out because of some people calling one mad or a show off. The sufis have written that it is a deception of Shaytaan that, first he stops a person from making Dhikr by placing the thought in his mind that people will see, 'If they see me, what will they say' etc. Then, by means of Dhikr, a person attains a plan and way to stop Shaytaan. For this reason, it is necessary that nobody does an action with the intention of showing off, but, if someone happens to see, then the action should not be left.

Hadhrat Abdullaah Dhul Bijaadayn τ was a Sahabi who became an orphan in his childhood. He used to live with his uncle. His uncle kept him very well. He became a Muslim on the

quiet, without any of his family knowing of it. His uncle came to know of it and stripped him and sent him out of the house. His mother took no care, but after all, she was a mother. She gave him a thick piece of cloth. He made it into two pieces. One he used to cover his satr (the area from navel to knee), and the other he used to cover his upper body. He came to Madinah. He remained at the door of Rasulullaah ρ and used to make Dhikr in a loud voice in great abundance. Hadhrat Umar τ said, "What is this person a show off that he makes Dhikr in this way." Rasulullaah ρ replied, "No. he is from the Awwabeen.[9]" He passed away in the battle of Tabuk. The Sahabah ψ saw a lamp burning near the graves at night. Upon coming closer, they saw that Rasulullaah ρ went down into a grave. He was saying to Hadhrat Abu Bakr τ and Hadhrat Umar τ, "Come, pass the body of your brother over." Both of them did so. After the burial, Rasulullaah ρ said, "O Allaah Taa'la, I am happy with him, you be happy with him too." Hadhrat Ibn Mas'ood τ said upon witnessing this I wish the body was mine's.

Hadhrat Fudhayl J - a great saint – said that it is classified as show to leave out an action so that people do not see. And to do an action so that people see is shirk.

It is explained in one hadith that some people are the keys of Dhikr. When they are seen, then the Dhikr of Allaah Taa'la I is made, i.e. upon seeing them, one remembers Allaah Taa'la I.

In another hadith it is explained that the friend of Allaah Taa'la I is that person who when seen, one remembers Allaah Taa'la I.

It is explained in one hadith that the best of you are those who, when they are seen, the remembrance of Allaah Taa'la I is revived.

It comes in one hadith that the best of you are those who, when seen, Allaah Taa'la I is remembered, ones knowledge increases when they speak and one inclines to the Aakhirah due to their actions. This can be attained if one is accustomed to abundant Dhikr. As for the person who is deprived of Divine ability, then who will remember Allaah Taa'la I upon seeing him?

Some people say that loud Dhikr is an innovation and is not permissible. This mind set has arisen due to incomplete knowledge of hadith. Maulana Abdul Hayy Lakhnawi J has written a treatise, 'Sabahatul Fikr' upon this matter. He has compiled approximately fifty Ahaadeeth from which loud Dhikr is proven. However, it is necessary that it should be done within its limits and no one should be given trouble due to it.

HADITH NO. SIXTEEN

عن أبي هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول سبعة يظلهم الله في ظله يوم لا ظل إلا ظله الإمام العادل والشاب نشأ في عبادة الله ورجل قلبه معلق بالمساجد ورجلان تحابا في الله اجتمعا على ذلك وتفرقا عليه ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله ورجل تصدق بصدقة فاخفاها حتى لا تعلم شماله ما تنفق يمينه ورجل ذكر الله خاليا ففاضت عيناه (رواه البخاري

[9] Those who turn to Allaah Taa'la I

ومسلم وغيرهما كذا في الترغيب والمشكوة وفي الجامع الصغير برواية مسلم عن أبي هريرة رضي الله عنه وأبي سعيد رضي الله عنه معا وذكر عدة طرقه اخرى)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "There are seven persons whom Allaah Taa'la will bless with His shade (of mercy) on that day in which there will be no shade except His. One is a just king. Second is a youngster who worshipped Allaah Taa'la in his youth. Third is that person whose heart is attached to the Masjid. Fourth are those two people who love one another for the sake of Allaah Taa'la, they meet and depart for His sake. Fifth is that person who is called by a noble, beautiful woman and says to her, 'I fear Allaah Taa'la'. Sixth is that person who gives sadaqah so secretly that his left hand does not know what his right hand spent. Seventh is that person who remembered Allaah Taa'la in solitude such that tears fell from his eyes."

Note: The meaning of the flowing of tears could also mean that a person willfully cries upon remembering his sins. Another meaning is that the tears flow uncontrollably out of great desire. There is a saying of a pious man quoted by Thaabit Banaani J. He says, "I know which du'a of mine's is accepted." The people asked, "How do you know of this." He said, "The du'a I make in which the hairs on my body stand on end and my heart trembles and tears flow from my eyes is accepted."

One of the seven persons mentioned in the hadith is that person who makes Dhikr in solitude and tears flow from his eyes. Two great things are found in this person. Both of these are of a high level in him. One is sincerity, since seeing that he is making Dhikr in solitude. The second is the fear of Allaah Taa'la I or desire for Him (crying can result from both of these). To have both these things is an achievement,

ہمارا کام ہے راتوں کو رونا یاد دلبر میں ہماری نیند ہے محو خیال یار ہو جانا

Our work is to cry at night in remembering our beloved

Our sleep is to be absorbed in thinking of our beloved

The words of the hadith are, 'the person who remembers Allaah Taa'la in solitude'. The sufis have written that there are two meanings of solitude. One is to be away from people, implying solitude. This is the general meaning. The second meaning is that the heart is free from everything else. They say that the original solitude is this. The most complete form of solitude is that one attains both. However, if someone is in a gathering while his heart is free from everything and he remembers Allaah Taa'la I at this time and cries, then he is also included in this. This is because whether the gathering was there or not there, it makes no difference to him. When his heart is free from just turning away from Allaah Taa'la, then what harm will the gathering cause (to him)?

It is a great treasure to be able to cry when remembering Allaah Taa'la I or out of fear for Him. The person for whom Allaah Taa'la I has made this easy is indeed fortunate.

It is explained in a hadith that the person who cries out of the fear of Allaah Taa'la will not enter Jahannam until the milk goes back into the udders (it is quite apparent that this is impossible).

It is mentioned in another hadith that the person who cries out of the fear of Allaah Taa'la until his tears fall on the ground will not be punished on the day of Qiyaamah.

It is mentioned in another hadith that two eyes are forbidden for the fire of Jahannam. One is that eye that cries out of the fear of Allaah Taa'la, and the second is that eye that stayed awake protecting the Muslims from the Kuffaar.

In another hadith it is mentioned that the fire of Jahannam is forbidden for that eye that cries out of the fear of Allaah Taa'la, it is also forbidden for that eye that stayed awake while in the path of Allaah Taa'la, it is also forbidden for that eye that stopped itself from falling upon something not permissible (like a woman whom one is permitted to marry), and it is also forbidden for that eye that was lost in the path of Allaah Taa'la.

It is mentioned in one hadith that the person who remembers Allaah Taa'la in solitude is like that person who went out to face the Kuffaar all on his own.

HADITH NO. SEVENTEEN

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ينادي مناد يوم القيامة أين اولو الألباب قالوا اى اولي الألباب تريد قال الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السموات والأرض ربنا ما خلقت هذا باطلا سبحنك فقنا عذاب النار عقد لهم لواء فاتبع القوم لوائهم وقال لهم ادخلوها خالدين (أخرجه الأصبهاني في الترغيب كذا في الدر)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "An announcer will call out on the day of Qiyaamah, 'Where are the intelligent ones?' The people will ask, 'What is meant by the intelligent ones?' The reply will be given, 'Those who remembered Allaah Taa'la standing, sitting and lying down (in every condition they remembered Allaah Taa'la I), they used to ponder over the creation of the earth and skies and used to say, 'O our Rabb! You have not created this in vain. We glorify You. Save us from the punishment of the fire.' After this, a flag will be raised for them, behind which they will proceed. It will be said to them, 'Enter Jannah to reside therein forever.'"

Note: Pondering over the creation of the heavens and the earth means that they ponder over the manifestations of the power of Allaah Taa'la, as well as the strange things. By means of this, the recognition of Allaah Taa'la I is strengthened.

الہی یہ عالم ہے گلزار تیرا

O my Deity, this universe is a garden of yours

Ibn Abi Ad Dunyaa ﺭ has transmitted a narration that once Rasulullaah ρ passed by a group of Sahabah ψ that were sitting quietly. Rasulullaah ρ asked, "What is it that you are thinking about?" They explained, "We are thinking about the creation of Allaah Taa'la." Rasulullaah ρ

said, “Yes. Do not think about the being of Allaah Taa’la (for He is beyond comprehension), ponder over His creation.”

One person asked Hadhrat Ayesha radhiyallahu anha, “Tell us of any strange thing about Rasulullaah ρ.” She said, “Which thing about him was not strange? One night he came home. He lied down on my bed below the sheet. He then said, “Leave me to worship my Rabb.” Saying this, he stood up. He performed wudhu, made the intention of Salaat, and began crying. He cried (so much) that the tears rolled onto his chest. He cried in a similar manner in ruku, then in Sajdah. He passed the entire night in this manner until Hadhrat Bilaal τ came to call for the Fajr Salaat. I asked, “O Rasul of Allaah Taa’la, all your past and future sins have been forgiven. Then why do you cry so much?” He ρ replied, “What, should I not be a grateful servant of Allaah Taa’la?” He ρ then said, “Why should I not cry when these verses have been revealed to me today,

الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ (١٩٠)ۙ
وَيَتَفَكَّرُوْنَ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

Verily in the (perfect and wonderful) creation of the heavens and the earth (and whatever is within them) and in the alternation (changing by rotation, revolution, orbit movement) of the night and day are signs (that show Allaah Taa’la’s great power) for those who have intelligence (who care to ponder). (Those who have intelligence are) They who remember Allaah Taa’la while standing, sitting and lying down (they do not forget Allaah Taa’la at any time), and they about creation of the Heavens and earth (so that they may be able to see Allaah Taa’la’s greatness in this). (Then, amazed by Allaah Taa’la’s creation, they say) “Our Rabb You have not created all this without purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam).” He ρ then said, “Destruction be for that person who reads these verses but does not ponder over them.”(Al-Imraan-3-190-191)

‘Aamir bin Abd Qays ﺭ says that I have heard from the Sahabah ψ, not from one, from two, from three, (but from many) that, “The light and radiance of Imaan is in pondering and reflecting.”

Hadhrat Abu Hurayrah τ narrates from Rasulullaah ρ that he said, “A person was lying down on the roof and looking at the skies and stars. He then said, “By Allaah Taa’la, I have conviction that there definitely is a creator for you. O Allaah Taa’la, forgive me.” The gaze of mercy turned to him and he was forgiven.”

Hadhrat Ibn ‘Abbas τ says that pondering for an hour is better than an entire night of worship. This has also been narrated from Hadhrat Abu Dardaa’ τ and Hadhrat Anas τ.

It is also narrated from Hadhrat Anas τ that pondering over these things for an hour is better than eighty years of worship.

Someone asked Umm e Dardaa' radhiyallahu anha as to what was the best worship of Hadhrat Abu Dardaa'τ. She replied, "Pondering and reflecting." Hadhrat Abu Hurayrah τ narrates from Rasulullaah ρ that he had mentioned that pondering and reflecting is better than the worship of sixty years. However, the meaning of these narrations is not that worship is not necessary. To leave out worship carries a warning equal to its status, whatever status it may hold, whether obligatory, compulsory, sunnat or optional.

Imam Ghazaali ﺭ has written that pondering and reflecting has been termed more virtuous than other forms of worship because the meaning of Dhikr is found within it. There are two more things that give it this virtue. One is the recognition of Allaah Taa'la I. This is because pondering and reflecting are the keys to the recognition of Allaah Taa'la I. The second is the love of Allaah Taa'la I, for this is dependant upon pondering. It is this pondering and reflecting that the sufis call 'muraaqabah'. The virtue of this is proven from many narrations.

In a narration of Musnad Abu Ya'la, Hadhrat Ayesha radhiyallahu anha narrates that Rasulullaah ρ said that silent Dhikr which the angels do not hear is seventy times higher in status.

On the day of Qiyaamah, when Allaah Taa'la I will gather all the creation to take account and the Kiraaman Kaatibeen (the scribe angels) will bring forward the books of deeds, then Allaah Taa'la I will tell them to check in a particular person's account as to whether any deed was left out. They will say that we have not left anything that has not been written and is not protected. Allaah Taa'la I will say that we have by us such a good deed remaining which you are not aware of. That is silent Dhikr.

In Shu'ab ul Imaan of Bayhaqi, Hadhrat Ayesha radhiyallahu anha narrates that the Dhikr which the angels cannot hear is seventy times greater than the one they can hear. This is the meaning of the following poem,

میاں عاشق و معشوق رمزے است　　　کراما کاتبین را ہم خبر نیست

There is a code of communication between the lover and the beloved

The scribe angels are not even aware of it

How fortunate are those who are not negligent for even a moment. Their apparent forms of worship will earn them their rewards and this continuous Dhikr and reflecting throughout their lives will multiply it seventy times. This is the thing that has annoyed Shaytaan.

It is narrated from Hadhrat Junayd ﺭ that he once saw Shaytaan in a dream. Shaytaan was naked. He told him, "Do you have no shame that you come naked in front of people?" He (Shaytaan) said, "Is this a person. People are those who are sitting in the Masjid of Shornezia. They have made me thin and have made mince of my liver." Hadhrat Junayd ﺭ said that I went to the Masjid of Shornezia. I saw a few people there who were sitting with their heads on their knees busy in 'muraaqabah'. When they saw me, they said, "Do not be deceived by that evil one."

Another incident very similar to this has been narrated from Masoohi ﵀. He saw Shaytaan while the latter was naked. Masoohi ﵀ said to him, “Do you have no shame walking like this amongst people?” He said, “By Allaah Taa’la, these are not men. If they were men, then I would not play with them like a lad would with a ball. Men are those who have made my body sick.” (While saying this, he indicated to a group of sufis).

Abu Sa’eed Khazzaaz ﵀ said that I saw in a dream that Shaytaan attacked me. I began beating him with a stick. He did not flinch in the least. A voice from the unseen said that he (Shaytaan) does not fear that. He fears the light of the heart.

Hadhrat Sa’d τ narrates from Rasulullaah ρ that the best Dhikr is silent Dhikr and the best sustenance is that which is sufficient.

Hadhrat Ubaadah τ also narrates this from Rasulullaah ρ that the best Dhikr is silent Dhikr and the best sustenance is that which is sufficient (it is not so little that one cannot survive, nor so much that a person will become involved in pride and wickedness). Ibn Hibbaan ﵀ and Abu Ya’la ﵀ have classified this hadith as authentic.

In one hadith it is explained that Rasulullaah ρ said that remember Allaah Taa’la I with khaamil Dhikr. Someone asked, “What is khaamil Dhikr?” Rasulullaah ρ replied, “Silent Dhikr.”

From all these narrations it is understood that silent Dhikr is more virtuous and the narration stating that a person should do so much Dhikr that he is called mad has just been mentioned before this. Both of them (loud Dhikr and silent Dhikr) are different things. According to different conditions (they are practiced). A Shaykh will prescribe which form is most appropriate for which person.

HADITH NO. EIGHTEEN

عن عبد الرحمن بن سهل بن حنيف رضي الله عنه قال نزلت على رسول الله صلى الله عليه وسلم وهو في بعض أبياته واصبر نفسك مع الذين يدعون ربهم بالغدوة والعشي فخرج يلتمسهم فوجد قوما يذكرون الله فيهم ثائر الرأس وجاف الجلد وذو الثوب الواحد فلما رآهم جلس معهم وقال الحمد لله الذي جعل في أمتي من أمرني أن أصبر نفسي معهم (أخرجه ابن جرير والطبراني وابن مردويه كذا في الدر)

Hadhrat Abdur Rahmaan bin Sahl bin Hunayf τ reports that Rasulullaah ρ was in one of his rooms when this verse was revealed,

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ

(O Rasulullaah ρ) Restrain (keep) yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing).(Surah Kahf-15-28)

Rasulullaah ρ left home in search of these people. He saw a group of people involved in the Dhikr of Allaah Taa’la I. Some of them had disheveled hair, they had dry skin and they had only one piece of clothing (they were naked except for one piece of clothing). When

Rasulullaah ρ saw them, he sat with them and said, “All praise is for Allaah Taa’la who has created such people in my Ummah with whom I have been ordered to sit with.”

Note: In another hadith it is explained that Rasulullaah ρ went out looking for them and he found them in the back part of the Masjid involved in Dhikr. Rasulullaah ρ said, “All praises are for Allaah Taa’la who has created such people in my lifetime with whom I have been commanded to sit with.” He ρ then said, “With you people is (my) life, and with you is (my) death, i.e. my companions and friends in life and death are you.”

It is explained in one hadith that Hadhrat Salmaan Faarsi τ and other Sahabah ψ were involved in the Dhikr of Allaah Taa’la I. Rasulullaah ρ came and they fell silent. Rasulullaah ρ asked, “What were you doing?” They said, “We were involved in the Dhikr of Allaah Taa’la.” Rasulullaah ρ said, “I saw the mercy of Allaah Taa’la descending upon you, so my heart desired that I join you.” He ρ then said, “All praise is due to Allaah Taa’la who has created in my Ummah such people with whom I have been commanded to sit with.”

Ibrahim Nakh’i ⌡ said, ‘those who, seeking His pleasure, call to (worship)’ refer to the group of those who make Dhikr. It is from these orders that the sufis have deduced that it is necessary for the Shaykh to sit with his disciples. Besides the benefit that will be spread, it will be a great sacrifice for the Shaykh, that, he has to tolerate and bear the difficulties of uncultured people, thereby subjugating his nafs (carnal self). He will attain humbleness due to this. Over and above this, the gathering of hearts plays a great role in drawing the mercy and grace of Allaah Taa’la I. That is why Salaat in congregation has been prescribed. This is also the greatest reason why all the Hujjaaj (pilgrims) have been made to gather in the plain of ‘Arafaat in one condition, turning to Allaah Taa’la I. Hadhrat Shah Waliullah ⌡ has mentioned this point with importance in various places in his ‘Hujjat ullaah al Baaligha’.

All this pertains to the group that remembers Allaah Taa’la I. A lot of encouragement for this is found in the Ahaadeeth. On the other hand, if a person lands up with a group of negligent people, and he does the Dhikr of Allaah Taa’la I at that time, then he is deserving of a lot of virtue in the light of hadith. At such a time, a person should turn and involve himself with Allaah Taa’la I much more fervently so that he can be protected from the ill effects of the negligent ones.

It is explained in one hadith that the one who remembers Allaah Taa’la I while in a group of negligent people is like a person who stands all alone to fight when the rest of his army has fled from the jihad.

It is explained in a hadith that the one who remembers Allaah Taa’la I while among the negligent is like the one who fights the Kuffaar when all his companions have fled. He is also like a lamp in a dark house. He is also like a green, lush tree among autumn trees. Allaah Taa’la I shows such a person his abode in Jannah and He will forgive his sins equal to the amount of men and animals. This virtue will only be accrued if a person is involved in the Dhikr of Allaah Taa’la I in such gatherings (the gatherings of the negligent), otherwise, we have been prohibited from participating in such gatherings.

In another hadith it is explained that we should save ourselves from friendly gatherings. ‘Azeezi ؒ says that these gatherings are those in which everything else besides Allaah Taa’la is mentioned in abundance and people are involved in play and amusement.

One pious person says that once I was going to the market. An Abysinnian slave-girl was with me. I left her at a spot in the market, intending to take her away when I leave (the market). She went away from there. Upon return from the market, I became angry because I did not see her there. When I returned home, she came and said, “My master, do not quick in anger. You left me amongst such people who are negligent of the Dhikr of Allaah Taa’la I. I feared that some punishment should not come upon them or they should not be swallowed by the earth, while I would be swallowed by the earth along with them.”

HADITH NO. NINETEEN

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم فيما يذكر عن ربه تبارك وتعالى أذكرني بعد العصر وبعد الفجر ساعة اكفك فيما بينهما (أخرجه أحمد كذا في الدر)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said that Allaah Taa’la I says, “Remember me for a little while after Fajr and after Asr, I will suffice for you in the time between the two.”

In another hadith it is said that remember Allaah Taa’la I, He will help in achieving one’s objective.

Note: What efforts do we not make for this world, not as much for the Aakhirat. What will we lose if we make the Dhikr of Allaah Taa’la I for a little while after Fajr and after Asr? Many virtues have been narrated in the hadith for making the Dhikr of Allaah Taa’la I in these two times. And when Allaah Taa’la I promises that He will suffice, then what is the need for anything else?

It is explained in one hadith that Rasulullaah ρ said that I prefer to sit with such a group that is involved in the remembrance of Allaah Taa’la I after Fajr until the sun rises over setting four Arab slaves free. Similarly, to sit with a group involved in the remembrance of Allaah Taa’la I after Asr until the sun sets is preferred by me than setting four slaves free.

It is said in one hadith that the person who performs Fajr Salaat with jama’ah, then remains involved in the Dhikr of Allaah Taa’la I until sunrise and and performs two rak’ahs of optional Salaat will receive a rewards equal to that of Hajj and ‘Umrah, such a Hajj and ‘Umrah that is perfect.

Rasulullaah ρ said that it is more beloved for me to sit with such a group involved in Dhikr after Asr until the sun sets than the world and whatever it contains. It is because of these reasons that the time after Fajr and after Asr is reserved for routine Dhikr. The sufis give a lot of importance to the time after Fajr generally for ‘exercises’ and the time after Asr for routine Dhikr. The time after Fajr is also given due importance especially by the Fuqahaa’.

In Mudawwanah, Imam Maalik ȷ is reported to have said that it is Makruh to speak after Fajr until sunrise. According to the Hanafis, the author of Durr e Mukhtaar has written that it is Makruh to talk during this time.

It is explained in one hadith that the person who sits in the same postion after Fajr Salaat, and recites the following du'a ten times before speaking to anybody, will have ten rewards written, ten sins will be forgiven, his stages will be raised by ten in Jannah and he will be protected from Shaytaan and disliked things throughout the day. The du'a is as follows,

لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحي ويميت وهو على كل شيئ قدير

There is no deity but Allaah Taa'la, He is alone, He has no partner, to Him belongs the kingdom and for Him is all praise, He gives life and causes death and He has power over everything

It is explained in one hadith that the person who recites the following du'a after Fajr and after Asr three times will have all his sins forgiven even though they may be so much like the foams of the ocean. The du'a is as follows,

أستغفر الله الذي لا إله إلا هو الحى القيوم وأتوب إليه

I seek forgiveness from Allaah Taa'la besides whom there is no Ilaah, the Living, the Eternal and I turn to Him

HADITH NO. TWENTY

عن أبي هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول الدنيا ملعونة وملعون ما فيها إلا ذكر الله وما والاه وعالما ومتعلما

(رواه الترمذي وابن ماجة والبيهقي وقال الترمذي حديث حسن كذا في الترغيب وذكره في الجامع الصغير برواية ابن ماجة ورقم له بالحسن وذكره في مجمع الزوائد برواية الطبراني في الاوسط عن ابن مسعود رضي الله عنه وكذا السيوطي في الجامع الصغير وذكره برواية البزار عن ابن مسعود رضي الله عنه بلفظ إلا امرا بمعروف أو نهيا عن منكر أو ذكر الله ورقم له بالصحة)

Hadhrat Abu Hurayrah τ narrates that he heard Rasulullaah ρ saying, "The world and all that it contains is accursed (far from the mercy of Allaah Taa'la I), except the Dhikr of Allaah Taa'la and all that is close to it, the 'aalim and the student."

Note: The meaning of 'all that is close to it' could also mean all the things that are close to Dhikr. In this case, two things will be meant. All those things that are an aid in the Dhikr of Allaah Taa'la I, this includes eating and drinking to a sufficient extent. Similarly, all the necessities of life are meant. In this case, everything that is counted as worship will be included under the connotation of Dhikr. It could also mean closeness to Allaah Taa'la I. In this case, every form of worship will be included, and the meaning of Dhikr will be a special Dhikr of Allaah Taa'la I. In both these cases, knowledge has been automatically included.In the first case, **because it is knowledge that takes one close to the Dhikr of Allaah Taa'la I.**

بے علم نتواں حدارا شناخت

Without knowledge Allaah Taa'la cannot be recognized

In the second case, it is because what form of worship can be greater than knowledge? Despite this, the scholar and the student have been specially mentioned because knowledge is indeed a great treasure.

In one hadith it is explained that to learn knowledge solely for Allaah Taa'la I is in the same category as fear for Him. **To go out in search of knowledge is worship.** To learn knowledge is Tasbeeh (glorification of Allaah Taa'la I). To delve into research of it is jihad. To study it is sadaqah (charity). To spend on those of knowledge is a means of gaining closeness to Allaah Taa'la I. This is because knowledge is a sign to know what is permissible and what is not. It is a sign indicating the way to Jannah. It provides appeasement in loneliness and it is a companion while on journey (studying a book serves both these purposes). It is a friend to talk to in solitude. It is a guide in happiness and grief. It is a weapon against the enemy and a shield for friends. Allaah Taa'la I raises a group (the 'Ulema) in rank on account of it. They call towards good with it and it becomes a leader that is followed, whose actions are adopted and whose opinions are sought. The angels desire to become their friends. They rub them with their wings (in order to attain blessings or out of love). Every wet and dry creation seeks forgiveness from Allaah Taa'la I for them, even the fish in the ocean and the predators in the jungle, the cattle and poisonous animals (like snakes etc) continue seeking forgiveness for them. This is because knowledge is light for the hearts and radiance for the eyes. People become the best individuals in the Ummah on account of knowledge. They attain high stages in this world and the Aakhirat-hereafter. To study knowledge is equal to fasting; to memorise it is equal to 'tahajjud'. On account of it, family ties are renewed and haraam and halaal are recognized through it. It is the leader of practice and practice follows it. The fortunate are inspired with it and the wicked are deprived of the same.

Some scholars have debated the authenticity of this hadith as a whole. However, the various forms of virtue mentioned therein are corroborated by other narrations. Also, many other virtues besides the ones explained are found in the books of hadith. This is why the scholar and the student have been specially mentioned in the hadith under discussion.

Hafiz Ibn Qayyim ﺭ is a very famous muhaddith (hadith scholar). He has written a lenghthy treatise 'Al Wabil As Sayyib' on the virtues of Dhikr. He has explained that there are more than a hundred benefits of Dhikr. He has explained eighty nine of them in numerical order. We present them here. Some benefits are such that they contain other benefits as well. Considering this, the benefits would number more than a hundred.

1. Dhikr repels Shaytaan and breaks his strength.

2. It is a cause for the pleasure of Allaah Taa'la I.

3. It removes worry and grief from the heart.

4. It creates happiness, joy and wideness in the heart.

5. It gives strength to the body and heart.
6. It enlightens the face and heart.
7. It draws sustenance.
8. A person who makes Dhikr is clothed with awe and sweetness, i.e. people are awed when they see them and those who look at them attain sweetness.
9. It creates the love of Allaah Taa'la I, and love is the soul and centre of Islaam. It is also the basis of fortune and salvation. He who wants the love of Allaah Taa'la I should make Dhikr in abundance. Just like studying and revision is the door to knowledge, similarly, Dhikr is the door to His love.
10. By means of Dhikr, a person attains muraaqabah which leads him to the level of Ihsaan. This is the stage in which one engages in worship of Allaah Taa'la I in such a way as if one is seeing Allaah Taa'la I. This stage is the ultimate objective according to the sufis.
11. It creates inclination to Allaah Taa'la I. By means of this, gradually the time comes when Allaah Taa'la I will be in the place of refuge and protector in all conditions. In every difficulty, one turns to Him.
12. It creates closeness to Allaah Taa'la I. Closeness to Allaah Taa'la is proportionate to the amount of Dhikr. Distance from Allaah Taa'la I is proportionate to negligence of Dhikr.
13. It opens the doors of the recognition of Allaah Taa'la I.
14. It creates the awe and greatness of Allaah Taa'la I in the heart and it creates the awareness of Allaah Taa'la I.
15. Dhikr causes one to be mentioned in the court of Allaah Taa'la I. This is mentioned in the Qur'an, 'Remember me and I will remember you' [Surah Al-Baqara (the Bull) 2:152]. This has also been mentioned in a hadith, 'Whosoever remembers Me in his heart, I remember him in a similar way.' It has been explained previously that if there was no other virtue of Dhikr besides this one, then it would have been sufficient for its honour and superiority. This is despite it's many other virtues.
16. It gives life to the heart. Hafiz Ibn Taymiyyah J says that Dhikr for the heart is like water for a fish. Think for yourself, what is the condition of a fish without water?
17. It is the sustenance of the heart and soul. If they do not receive their sustenance, then it is like the body being deprived of its sustenance (food).
18. It removes rust from the heart as explained in the hadith that everything has rust and dirt according to its make up and the rust and dirt of the heart is desires and negligence. This (Dhikr) purifies it.

19. It removes mistakes and shortcomings.

20. Dhikr removes the remoteness between one and Allaah Taa'la I. There is a certain remoteness from Allaah Taa'la I that is created when one is negligent. This remoteness can only be removed by Dhikr.

21. The Dhikr done by a person lists the person around the 'arsh as explained in the hadith (Chapter 3 Section 2 Hadith 17)

22. The person who remembers Allaah Taa'la I in comfort is remembered by Allaah Taa'la I in difficulty.

23. It is a means of salvation from the punishment of Allaah Taa'la I.

24. It is a cause for sakeenah and blessings to descend and the angels surround those who are involved in Dhikr. (The meaning of sakeenah has been discussed in this chapter Section 2 Hadith 8)

25. Through the blessings of Dhikr, one's tongue remains protected from backbiting, carrying tales, lies, abuse and useless talk. It is proven from experience that the person who is habitual with Dhikr is generally protected from these things. The person whose tongue is not accustomed to Dhikr is involved in every form of useless talk.

26. The gatherings of Dhikr are the gatherings of the angels and the gatherings of useless activity and negligence are the gatherings of Shaytaan. Now, every person has a choice to choose whichever gathering he likes. Every person likes that which he is akin to.

27. By making Dhikr, the Dhaakir and those around him become fortunate. The person involved in negligence and useless activity is wicked as well as those around him, i.e. they are wicked too.

28. A person will be protected from regret because it is explained in a hadith that every gathering that does not have the Dhikr of Allaah Taa'la I in it will be a cause of regret and loss on the day of Qiyaamah.

29. If a person is blessed with the favour of tears (crying) in solitude together with his Dhikr, then he will be in the shade of the 'arsh on the day of Qiyaamah when everyone will be restless due to the heat of that day.

30. The person involved in Dhikr will be blessed more than the one involved in du'a. It is explained in a hadith that Allaah Taa'la I said that whichever person has been stopped from du'a on account of being involved in Dhikr, I will grant him more than the one making du'a.

31. Despite it being the easiest form of worship, it is the most virtuous of all of them. This is because it is easier to move the tongue than the rest of the limbs.

32. The Dhikr of Allaah Taa'la I is the plantations of Jannah. (This will be explained in Chapter 3 Section 2 Hadith 4).

33. The amount of forgiveness and reward promised for Dhikr is not found for other actions. It is explained in one hadith that the person who recites the following du'a لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير 100 times will be granted the reward of freeing ten slaves, one hundred rewards will be written for him, one hundred sins will be forgiven and he will remain protected from Shaytaan until the evening. None can be more virtuous than this person except the one who recites the above du'a more. Similarly, from many other Ahaadeeth we learn that Dhikr is the most virtuous deed. (Many of them are collected in this book)

34. Due to regular Dhikr, a person will be blessed with the favour of not forgetting his own soul. Forgetting one's own soul is a cause for wretchedness in this world as well as the Aakhirat-hereafter. To forget the remembrance of Allaah Taa'la I is a cause for forgetting one's own self as well as forgetting all those things that are of benefit to ones self. Allaah Taa'la I says,

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللهَ فَاَنْسٰهُمْ اَنْفُسَهُمْ ؕ اُولٰٓئِکَ ہُمُ الْفٰسِقُوْنَ (١٩)

Do not become like those who forgot (neglected to fulfil the commands Of) Allaah Taa'la after which He made them forget themselves (This caused them to eventually neglect their duties, leading them to commit sins that will destroy them in the Aakhirah). Those are the sinners (the heedless and disobedient ones). [Surah Hashar (the Exile) 59:19]

When a person forgets his self, then he becomes negligent of that which is of benefit to him. This becomes a course for his destruction. This is just like a person who plants a farm or a garden and then forgets it and does not look after it. It will definitely be destroyed. A person will be protected from this only if his tongue is always moist in the remembrance of Allaah Taa'la I and Dhikr becomes so beloved to a person like water is to a very thirsty person and food is to a hungry person and shelter and clothing at the time of severe heat or cold. However, one is more in need of Dhikr because one's body will be destroyed without them, which is nothing in comparison to the destruction of the soul and heart.

35. Dhikr causes one's status to rise, while lying on the bed or in the market, in health and in sickness and also while involved in bounties and enjoyments. There is nothing that can be the cause of elevation in rank all the time, to such an extent that the person whose heart has become enlightened due to Dhikr while sleeping supercedes the negligent one staying awake.

36. The noor (celestial light) of Dhikr remains with one in this world as well as in the grave. It will also be ahead of one while crossing the bridge of siraat. Allaah Taa'la I says,

اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَ جَعَلْنَا لَهٗ نُوْرًا يَّمْشِىْ بِهٖ فِى النَّاسِ كَمَنْ مَّثَلُهٗ فِى الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا

Is he who was dead (as a Kaafir), then We granted to him life (guided him to Islaam) and gave him a light (Imaan) by which he may walk among people (not) better than someone (a Kaafir) like him who is in a multitude of darkness (kufr and sin) from which he will not come out (who will die as a Kaafir)? [Surah An'aam (Livestock) 6:122]

The first person is a believer who has Imaan in Allaah Taa'la I and he is illuminated by His love (recognition) and His Dhikr. The reality is that this noor is very great and there is great success in it. It is for this reason that Rasulullaah ρ used to exert himself in search and du'a for it. He desired noor in every part of himself. There are various Ahaadeeth narrated in which Rasulullaah ρ asked for this noor, that Allaah Taa'la I should bless him with noor in his flesh, bones, muscles, hair, skin, ears, eyes, above him, below him, on his right, on his left, in front of him and behind him. In fact, in one narration, it is stated that he asked to be made into noor – from head to foot, so that his being may become noor. **The amount of this noor will correspond to the noor in one's actions.** This happens to such an extent for some people that their deeds shine like the sun when going up to the heavens. A similar noor will be on their faces on the day of Qiyaamah.

37. Dhikr is the foundational principle of Tasawwuf. It is practiced in all the chains of sufis. The door to reach Allaah Taa'la I will be opened for the one to whom the door of Dhikr has been opened. The person who has reached Allaah Taa'la I will get whatever he desires because there is no shortage of anything in the treasures of Allaah Taa'la I.

38. There is a corner in a man's heart that cannot be filled with anything but Dhikr. When Dhikr gains control over the heart, then not only does it fill that corner, it makes the Dhaakir content without any wealth. It will make one honoured without family and a group or party. It will make one a king without the need to rule. The person who is negligent of Dhikr is disgraced despite having wealth and treasures, family and rule.

39. Dhikr gathers all the dispersed things and it disperses all the gathered things. It brings the far-close and takes the close-far. The meaning of gathering the dispersed things is that it removes the different troubles, worries, thoughts and uneasiness and grants a person firmness. Dispersing the gathered things means that it disperses the worries that collect in a person. It also disperses all the shortcomings and sins that gather in a person. It also disperses the army of Shaytaan that had control of a person. It brings Aakhirah – which was far – close, and it takes the world – which was near – far.

40. Dhikr wakes a person's heart from sleep and it warns one from negligence. As long as the heart continues to sleep, it loses all that which is of benefit to it.

41. Dhikr is a tree which bears the fruit of recognition (of Allaah Taa'la I). According to the terms of the sufis, the fruits of conditions (ahwaal) and incidents (waqi'aat) will be borne. The more Dhikr one does, the stronger the root of this tree will become, and the stronger the root becomes, the more fruit will come out.

42. Dhikr takes one close to Allaah Taa'la I. It is explained in the Qur'an,

اِنَّ اللهَ مَعَ الَّذِيْنَ اتَّقَوْا

Undoubtedly Allaah Taa'la is with those who adopt Taqwa [Surah Nahl (the Bee) 16:128]

It is explained in a hadith,

انا مع عبدي ما ذكرني

I am with my slave as long as he remembers Me

It is explained in one hadith that those who make Dhikr are My people. I do not take them away from My mercy. If they repent from their sins then I will become their beloved, and if they do not repent from their sins then I become their physician. I involved them in worries so that they may be purified from their sins. Also, on the basis of Dhikr a person is blessed with closeness to Allaah Taa'la, such a closeness that has no parallel. It cannot be described in words or in writing. The enjoyment thereof is only known by the one who has attained it. O Allaah Taa'la, bless me with some of it. Aameen.

43. Dhikr is equal to freeing slaves, it is equal to spending wealth, it is equal to jihad for Allaah Taa'la I. (Subject matter of this kind has been discussed in many previous Ahaadeeth as well as Ahaadeeth that will be mentioned later on)

44. Dhikr is the root of Shukr (gratitude). The person who does not make Dhikr cannot make Shukr. It is explained in one hadith that Hadhrat Moosa υ said to Allaah Taa'la I, "You have blessed me greatly. Show me some way by means of which I can become very grateful." Allaah Taa'la I said, **"The amount of Dhikr you make will correspond to the amount of Shukr you will do."**

    In another hadith this request of Hadhrat Moosa υ has been mentioned, "How can I be grateful according to your grandeur?" Allaah Taa'la I said, "Your tongue should always be moist with Dhikr."

45. The most honoured from the pious according to Allaah Taa'la I are those who are always involved in Dhikr. The reason for this is that the end point of Taqwa is Jannah and the end point of Dhikr is closeness to Allaah Taa'la I.

46. There is a certain type of hardness in the heart that cannot be softened with anything but Dhikr.

47. Dhikr is the cure for illnesses of the heart.

48. Dhikr is the root of the friendship of Allaah Taa'la I and negligence is the root of enmity for Allaah Taa'la I.

49. There is nothing equal to Dhikr in drawing the blessings of Allaah Taa'la I and in removing His punishment.

50. The salaat (mercy) of Allaah Taa'la I and the salaat (du'a) of the angels are with the one who makes Dhikr.

51. The person who desires to remain in a garden of Jannah while living in this world should sit in the gatherings of Dhikr because these gatherings are the gardens of Jannah.

52. The gatherings of Dhikr are gatherings of the angels (This subject has been dealt with in detail)

53. Allaah Taa'la I prides Himself before the angels over those who make Dhikr.

54. The person who is punctual with Dhikr will enter Jannah laughing.

55. All actions have been initiated for the Dhikr of Allaah Taa'la I.

56. The most virtuous action from all actions is the one done with the most Dhikr. The fast done with the most Dhikr is the most virtuous from all the fasts. The hajj done with the most Dhikr is the most virtuous hajj. The same exists for jihad and other deeds.

57. Dhikr stands in place of nafl Salaat and other optional worship. It is explained in a hadith that the poor came to Rasulullaah ρ and complained that the wealthy have attained very high stages. They keep (Saum) fast and perform Salaat together with us but they have gone ahead of us on account of using their wealth to perform hajj, 'umrah and jihad. Rasulullaah ρ said that shall I not show you something that none will be able to reach your status except the one who does the same. After that, Rasulullaah ρ told them to recite 'SubhaanAllaah Taa'la, Alhamdulillaah and Allaah Taa'lau Akbar after every Salaat. (This will be discussed in Chapter 3 Section 2 Hadith 7) Rasulullaah ρ had classified Dhikr to stand in place of hajj, 'umrah, jihad etc.

58. Dhikr is a great aid to the other forms of worship. On account of abundance of it, every form of worship becomes beloved and enjoyment comes out from worship. The one does not feel any form of worship difficult and tiring.

59. Due to Dhikr, every difficulty becomes easy, every type of burden becomes light and every difficulty is removed.

60. Fear and terror is removed from the heart on account of Dhikr. Contentment replaces that fear. The Dhikr of Allaah Taa'la I has a great role in removing fear. The special effect of it is that the more Dhikr is made, the more contentment one will experience and the fear will be removed.

61. A special strength is acquired through Dhikr which will enable a person to do things that apparently seem difficult. When Hadhrat Faatimah radiyallahu anha asked for a servant due to the difficulty of grinding the flour mill and the difficulty of work, then Rasulullaah ρ told her to recite SubhaanAllaah Taa'la, Alhamdulillaah and Allaah

Taa'lau Akbar thirty three times each before going to bed. He ρ said that this is better than a servant.

62. All those who strive for the Aakhirah are in a race, and those involved in Dhikr (the Dhaakireen) are the furthest ahead.

    Umar Maula Ghafra ︶ is quoted to have said on the day of Qiyaamah, when people will be given their reward, then many people will regret that why did we not give due importance to Dhikr. It was the easiest deed.

In a hadith, Rasulullaah ρ is reported to have said that that the Mufarrid group has gone ahead. The Sahabah ψ asked as to who were the Mufarrid people. Rasulullaah ρ said that they are those who exerted themselves in Dhikr because the Dhikr lightens their burdens.

63. Allaah Taa'la I testifies to the truthfulness of those who make Dhikr. The person whom Allaah Taa'la I has called truthfull will never be raised with the liars. It is explained in a hadith that when a person says,**لا إله إلا الله والله أكبر**, then Allaah Taa'la I says that My servant has spoken the truth. There is none worthy of worship but Me and I am the greatest.

64. Houses are built in Jannah on account of Dhikr. When a person stops Dhikr, then the angels stop building. When they are asked as to why they have stopped building, they reply that the capital for it has not yet arrived. It is explained in a hadith that the one who recites **سبحان الله وبحمده سبحان الله العظيم** seven times, then a dome is built for him in Jannah.

65. Dhikr is a barrier from Jahannam. If a person is deserving of Jahannam on account of some evil deed, then the Dhikr becomes a barrier in between. The greater the amount of Dhikr, the stronger the barrier will be.

66. The angels seek forgiveness for the one who makes Dhikr. It is narrated from Hadhrat 'Amr bin al 'Aas τ that when a person recites **سبحان الله وبحمده** or **الحمد لله رب العالمين** then the angels make du'a, "O Allaah Taa'la, forgive him."

67. The mountain or field upon which Dhikr is done prides over the rest of the earth. It is explained in a hadith that one mountain asks the other mountain, "Has someone involved in Dhikr passed over you today?" The mountain becomes happy if the reply was in the affirmative.

68. Abundance of Dhikr is a guarantee from hypocrisy because amongst the qualities of the hypocrites that have been mentioned, one of them is that they do not remember Allaah Taa'la but a little (**لا يذكرون الله إلا قليلا**). It is narrated from Ka'b Ahbaar ︶ that the person who does Dhikr in abundance is free from hypocrisy.

69. In comparison to all the good deeds, Dhikr has a special enjoyment which is not found in any deed. If there was no virtue of Dhikr besides this one, then this alone would be

sufficient to prove its virtue. Maalik bin Dinaar ﺭ says that those who find enjoyment (in different things) will not find enjoyment equal to the one in Dhikr.

70. The faces of those who make Dhikr shine in this world and they will have noor on them in the Aakhirah.

71. There will be many creations that will give testimony in favour of a person who makes Dhikr on the pathways and in houses, while on journey and while at home. Allaah Taa'la I states with regards to the day of Qiyaamah,

يومئذ تحدث أخبارها

On that day she (the earth) will narrate her stories

Rasulullaah ρ asked, "Do you know what is meant by stories?" The Sahabah ψ said that they did not know. Rasulullaah ρ then said that the earth will tell of the actions that men and women did on it, whether good or bad, together with the day and time at which the act was committed. It is for this reason that those who make abundant Dhikr in many places will have many creations to testify in their favour.

72. The tongue will be protected from useless talk, lies, backbiting etc. for as long as the tongue is involved in Dhikr. This is because the tonge never remains quiet. It will be involved in Dhikr or in useless talk. Similar is the case of the heart. If it is not absorbed in the love of Allaah Taa'la I, then it will have the love of creation in it.

73. The Shayateen are the open enemies of man. They throw man into all sorts of trouble. They also surround him all the time. The condition of such a person needs no explanation. The enemy is also such that every one of them wants to create whatever difficulty they can. There is nothing besides Dhikr that will move these armies away. There are various du'as mentioned in many Ahaadeeth. Upon reading them, Shaytaan does not even come close. If one recites these du'as at night, then one will remain protected from Shaytaan throughout the night. Hafiz Ibn Qayyim ﺭ has listed these du'as.

Besides this, the author has mentioned the virtues of the different types of Dhikr under six headings. He has also mentioned some general virtues of Dhikr. Thereafter he explains in seventy five sections, the special du'as that are read on certain occasions. They have been left out here for sake of brevity. Whatever has been said here is more than enough for those who are blessed with the divine ability to practice. As for those who are deprived of the divine ability to practice, thousands of virtues are useless for him.

وما توفيقي إلا بالله عليه توكلت وإليه انيب

The divine ability I have received is from none but Allaah Taa'la. Upon Him do I rely and to Him I turn

Chapter Two

Virtues of Kalima Tayyibah (The Pure Word)

Kalima Tayyibah is also called Kalima Tauheed. There is probably nothing else that has been mentioned in the Qur'an and Hadith in such abundance like the Kalima Tayyibah. Tauheed is the primary objective of all divine law systems and of every Nabi-messenger (upon them be peace). Its mention in such abundance can therefore be understood. This Kalima has been mentioned in the Qur'an under different headings and with different names. The Kalima Tayyibah is called Qaul un Thaabit (a firm word), Kalimah Taqwa (the word of piety), the keys to the heavens and the earth مقاليد السموت والارض etc. (These will be shown in the forthcoming verses)

Imam Ghazaali ℿ has written in Ihyaa' that this Kalimah is Kalima Tauheed, Kalimah Ikhlaas (Word of Sincerity), Kalimah Taqwa (Word of Piety), Kalimah Tayyibah, 'Urwatul Wuthqa (A firm Handhold), Da'watul Haq (Call of Truth) and Thaman ul Jannah (the Price of Jannah). This chapter is divided into three sections because the Qur'an has mentioned this Kalimah under different subject headings. The first section deals with those verses which imply the Kalimah Tayyibah, although the exact words of the Kalimah are not mentioned. For this reason, a brief commentary by the Sahabah ψ and Rasulullaah ρ has been provided. The second section consists of those verses that clearly state the words of the Kalimah in entirety or the words of the Kalimah with slight modification, e.g. **لا إله إلا هو.** We did not understand the need to provide the translation of these verses because the Kalimah is directly mentioned in them or its translation has been done in different words. We have therefore sufficed with the verse, the chapter and the section.[10] The third section mentions those Ahaadeeth in which we have been encouraged or commanded to recite the Kalimah.

وما توفيقي إلا بالله

Divine Ability is given to me only by Allaah Taa'la (Hood 11-88)

[10] In this English translation, however, care has been taken to provide detailed references to all the verses of the Qur'an. All translations are adapted from 'Qur'an Made Easy'

Section One

Verses of the Qur’an that imply Kalimah Tayyibah

The following do not clearly state Kalimah Tayyibah, but Kalimah Tayyibah is implied or inferred from them.

اَلَمْ تَرَكَيْفَ ضَرَبَ اللهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِىْ السَّمَآءِ (٢٤) تُؤْتِىْٓ اُكُلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَا ؕ وَ يَضْرِبُ اللهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ (٢٥) وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ (٢٦)

1. Do you not see (reflect upon) how Allaah Taa’la gives the example of the pure word (the Kalimah) as a pure tree (such as the date palm), the roots of which are set firm and the branches of which reach into the sky (it is firm beneath and above the ground). It bears fruit every season by the command of its Rabb. Allaah Taa’la gives examples for people so that they may reflect (ponder and understand). (Like this tree, the Kalimah is firm in the heart of a Mu’min and the good actions that it produces reach the heavens and earn great rewards and blessings). And the example of the evil word (the statements of kufr) is like that of a miserable tree (such as wild weeds) that is uprooted from the ground, having no stability. (Like this unstable plant, the beliefs and statements of the Kuffaar are extremely weak even though they appear to be strong. They give no benefit and are soon destroyed.) *[Surah Ibraheem 14:24, 25, 26]*

Note: Hadhrat Ibn ‘Abbas τ says that the meaning of Kalimah Tayyibah is Kalimah Shahadah, **أشهد أن لا إله إلا الله**. The roots of this Kalimah are in the heart of a believer and its branches reach into the sky. On account of these branches, the actions of a believer go up into the sky.

Kalimah Khabeetha (Word of Evil) refers to shirk (polytheism). No deed is accepted with it. In another hadith, Ibn ‘Abbas τ says that the meaning of bearing fruit is that a person remembers Allaah Taa’la I day and night.

Hadhrat Qataada ﺭ - a Taabi’ee – narrates that someone said to Rasulullaah ρ, “O Rasul-Messenger of Allaah Taa’la, the wealthy have taken all the reward (due to giving charity).” Rasulullaah ρ said, “Tell me, if anybody stacks goods from bottom to top, will it reach the sky? Shall I tell you of something whose roots are in the earth and whose branches are in the sky? Recite **لا إله إلا الله والله أكبر وسبحان الله والحمد لله** ten times after every Salaat. Its roots are in the earth and its branches are in the sky.”

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ

2. Whoever desires honour, (respect) then know that all honour belongs to Allaah Taa'la (and can be achieved only through obeying Him). The Pure Word (the Kalimah as well as other forms of Dhikr) climbs (goes) up to Him, propelled by good deeds (coupled with good deeds, a Muslim's Dhikr is readily accepted by Allaah Taa'la). *[Surah Faatir (the Creator) 35:10]*

Note: The meaning of pure words according to many commentators is **لا إله إلا الله,** just as the commentators have explained in general. Another commentary is the words of Tasbeeh as will be explained in the following chapter.

وَتَمَّتْ كَلِمَتُ رَبِّکَ صِدْقًا وَّ عَدْلًا ؕ

3. The words of your Rabb (detailing laws and other matters) have been completed (perfected) in truth and justice (the truth is guarded). *[Surah An'aam (Livestock) 6:115]*

Note: Hadhrat Anas τ narrates that Rasulullaah ρ said that the meaning of 'words of your Rabb' mean **لا إله إلا الله .** Most commentators are of the view that it means the Qur'an.

يُثَبِّتُ اللهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيٰوةِ الدُّنْيَا وَ فِى الْاٰخِرَةِ ۚ وَ يُضِلُّ اللهُ الظّٰلِمِيْنَ ۙ وَ يَفْعَلُ اللهُ مَا يَشَآءُ (۲۷٪)

4. Allaah Taa'la keeps those who have Imaan steadfast by a firm word (the Kalimah) in this world and in the Aakhirah (especially in the grave when it allows a person to correctly answer the questions asked there) and He allows the oppressors (the Kuffaar) to stray (they will therefore be unable to reply to the questions in the grave and will suffer punishment in the grave and in Jahannam). Allaah Taa'la does as He pleases (He has perfect knowledge of everything and none can question what He does). *[Surah Ibraheem 14:27]*

Note: Hadhrat Baraa' τ says that Rasulullaah ρ said, "When a person will be questioned in the grave, then he will testify to the Kalimah **لا إله إلا الله محمد رسول الله** . This is the meaning of 'firm word' in this verse.

It is also narrated from Hadhrat Ayesha radiyallahu anha that the meaning of this is the answer to the question in the grave.

Hadhrat Ibn 'Abbas τ says that when a Muslim is about to pass away, then an angel comes to him, greets him with salaam and gives him the glad-tidings of Jannah. When he passes away, then the angels go with the bier and participate in the Janaaza Salaat. When he is buried, then the angels seat him upright. The questioning is then carried out in which it is also asked, what do you testify to? He replies, **أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله .** This is meant by this verse.

Hadhrat Abu Qataadah τ says that 'firm word' means the Kalimah Tayyibah in this world and it refers to the answer to the question in the grave as far the Aakhirah is concerned. The same has been narrated from Hadhrat Ta'oos ‌‌ﺭ.

لَہٗ دَعْوَۃُ الْحَقِّ ؕ وَالَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِہٖ لَا یَسْتَجِیْبُوْنَ لَہُمْ بِشَیْءٍ اِلَّا کَبَاسِطِ کَفَّیْہِ اِلَی الْمَآءِ لِیَبْلُغَ فَاہُ وَمَا ہُوَ بِبَالِغِہٖ ؕ وَمَا دُعَآءُ الْکٰفِرِیْنَ اِلَّا فِیْ ضَلٰلٍ (۱۴)

5. The true call (the Kalimah 'Laa Ilaaha Illal Laah') is only for Him. Those to whom they call (pray) besides Him (their idols and other gods) do not respond to their pleas at all; except (that it may be said that their response is) like the person who stretches out his hands towards water so that it may reach his mouth whereas it will never reach. The call (prayers) of the Kaafiroon (to their gods) is wasted (because they see no result). *[Surah Ra'ad 13:14]*

Note: Hadhrat Ali τ says that 'the true call' means Tauheed, i.e. **لا إله إلا الله.** The same is narrated from Hadhrat Ibn 'Abbas τ. The same is narrated from other scholars as well.

قُلْ یٰۤاَہْلَ الْکِتٰبِ تَعَالَوْا اِلٰی کَلِمَۃٍ سَوَآءٍۭ بَیْنَنَا وَبَیْنَکُمْ اَلَّا نَعْبُدَ اِلَّا اللہَ وَلَا نُشْرِکَ بِہٖ شَیْئًا وَّلَا یَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللہِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْہَدُوْا بِاَنَّا مُسْلِمُوْنَ (۶۴)

6. Say, "O People of the Book! Come to (unite on) a word (a matter of belief) that is common between us and You; that we worship none other but Allaah Taa'la (we proclaim that we are Muslims and monotheists), that we do not ascribe any as equal (as partner) to Him and that we do not take each other as gods besides Allaah Taa'la (we do not worship any prophet, saint, scholar)." If they turn away (refuse to accept the proposal) then say, "Be witness that we are certainly Muslims (we have surrendered ourselves to Allaah Taa'la's commands)." *[Surah Aal-Imraan 3:64]*

Note: The subject matter of the verse is apparent that the meaning of Kalimah (a word) is Tauheed and the Kalimah Tayyibah. It is clearly narrated from Hadhrat Abul 'Aaliya J and Hadhrat Mujaahid J that the meaning of Kalimah is **لا إله إلا الله** .

کُنْتُمْ خَیْرَ اُمَّۃٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْہَوْنَ عَنِ الْمُنْکَرِ وَتُؤْمِنُوْنَ بِاللہِ ؕ وَلَوْ اٰمَنَ اَہْلُ الْکِتٰبِ لَکَانَ خَیْرًا لَّہُمْ ؕ مِنْہُمُ الْمُؤْمِنُوْنَ وَاَکْثَرُہُمُ الْفٰسِقُوْنَ (۱۱۰)

7. You (the followers of Muhammad ρ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness etc) and believe in Allaah Taa'la (Umar τ said, "Act on this verse to be included in the Ummah of Muhammad ρ.") If the Ahlul Kitaab were to have Imaan, it shall be better for them. Some of them are Mu'mineen (they reform themselves and others) while most of them are disobedient (Kuffaar). *[Surah Aal-Imraan 3:110]*

Note: Hadhrat Ibn 'Abbas τ says that 'you command what is right' means that you testify to **لا إله إلا الله** and affirm the commands of Allaah Taa'la I. And **لا إله إلا الله** is the best and greatest of all good things.

وَاَقِمِ الصَّلٰوۃَ طَرَفَیِ النَّہَارِ وَزُلَفًا مِّنَ الَّیْلِ ؕ اِنَّ الْحَسَنٰتِ یُذْہِبْنَ السَّیِّاٰتِ ؕ ذٰلِکَ ذِکْرٰی لِلذّٰکِرِیْنَ (۱۱۴)ۚ

8. Establish Salaah at the ends of the day (with Fajr Salaah and Zuhr Salaah at the one end and Asr Salaah and Maghrib Salaah at the other) and during portions of the night (the Isha Salaah). Verily good deeds (such as the five Fardh Salaah) wipe out evil acts. This is advice to those who will take heed (remember). *[Surah Hood 11:114]*

Note: There are many Ahaadeeth narrated regarding the commentary of this verse that Rasulullaah ρ said that good deeds wipe out evil deeds. Hadhrat Abu Dhar τ says that I asked Rasulullaah ρ to give me advice. Rasulullaah ρ said, "Fear Allaah Taa'la, if you happen to commit a sin, then do good deeds immediately so that it may cancel it out." I asked, "O Rasul-Messenger of Allah, is recitation of لا إله إلا الله also counted as a good deed?" Rasulullaah ρ said, "This is the best of deeds."

Hadhrat Anas τ narrates from Rasulullaah ρ that he said, "The person who says لا إله إلا الله anytime during the night or day, then bad acts are wiped off from his record of deeds."

اِنَّ اللهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَ اِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ (٩٠)

9. Verily Allaah Taa'la instructs (people to carry out) justice, Ihsaan (to do everything to the best of one's ability and to do everything consciousness that Allaah Taa'la is watching), and giving (charity) to relatives. And Allaah Taa'la forbids immoral behavior, evil and oppression. He advises you so that you may take heed (and thereby save ourselves from ruin and Jahannam). [Surah Nahl (the Bee) 16:90]

Note: There are different commentaries of 'justice'. According to one, it is narrated from Hadhrat Abdullaah bin 'Abbas τ that he said the meaning of justice is to testify to لا إله إلا الله and the meaning of Ihsaan is to execute the compulsory duties.

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَ قُوْلُوْا قَوْلًا سَدِيْدًا (٧٠) يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللهَ وَ رَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا (٧١)

10. O you who have Imaan! Fear Allaah Taa'la and speak what is right. (Speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah Taa'la.) (If you do this,) Allaah Taa'la will correct (accept) your (good) deeds and forgive your sins. Whoever obeys Allaah Taa'la has succeeded tremendously. *[Surah Ahzaab (the Armies) 33:70, 71]*

Note: It is narrated from both Hadhrat Abdullaah bin 'Abbas τ and Hadhrat 'Ikramah τ that the meaning of 'speak what is right' is to say لا إله إلا الله .

It is narrated in a hadith that the most firm actions are three. To make the Dhikr of Allaah Taa'la in every condition (in grief or happiness, in poverty or affluence). The second is to deal justly with ones self (it should not be that one is harsh with others but hypocritical with ones self). The third is to help ones brother financially.

فَبَشِّرْ عِبَادِ (١٧) الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ۗ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللهُ وَ اُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ (١٨)

11. So convey the good news (glad tidings of Jannah) to My bondsmen…who listen attentively to the speech (of Allaah Taa'la and His Rasul ρ) and follow (it, knowing that it is) the best of it (of all speech). These are the ones whom Allaah Taa'la has guided, and these are the ones who possess (true) intelligence (wisdom). *[Surah Zumar (the Groups) 39:17, 18]*

Note: Hadhrat Ibn Umar τ says that Hadhrat Sa'eed bin Zayd τ, Hadhrat Abu Dhar Ghifari τ and Hadhrat Salmaan Faarsi τ used to say the Kalimah لا إله إلا الله in the days of ignorance. This is the meaning of 'the best of speech'.

It is also narrated from Hadhrat Zayd bin Aslam τ that these verses were revealed regarding these three people who used to say the Kalimah **لا إله إلا الله** in the days of ignorance, i.e. Zayd bin 'Amr bin Nufayl, Abu Dhar Ghifari and Salmaan Faarsi ψ.

وَالَّذِىْ جَآءَ بِالصِّدْقِ وَ صَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ (٣٣) لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ (٣٤ۚۖ) لِيُكَفِّرَ اللهُ
عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا وَ يَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِىْ كَانُوْا يَعْمَلُوْنَ (٣٥)

12. Those who bring (receive) the truth (from Allaah Taa'la and His Rasul ρ) and confirm it (accept it to be the absolute truth), these are the people who have Taqwa (who are ever-conscious of Allaah Taa'la). (They shall have this reward) So that Allaah Taa'la may cancel (forgive) their evil doings and grant them the best rewards for the good deeds they carried out. Is Allaah Taa'la not Sufficient (as Protector) for His bondsmen (Rasulullaah ρ)? *[Surah Zumar (the Groups) 39:33, 34, 35]*

Note: Those who bring from Allaah Taa'la I are the Ambiyaa, and those who who bring from His Ambiyaa-Messengers are the 'Ulema. (May Allaah Taa'la I appreciate their efforts). It is narrated from Hadhrat Ibn 'Abbas τ that the meaning of true speech is **لا إله إلا الله**.

It is narrated from some commentators that 'those who bring the truth' refers to Rasulullaah ρ. And 'confirm it' refers to the believers.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَ لَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ (٣٠) نَحْنُ
اَوْلِيٰٓؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ فِى الْاٰخِرَةِ ۚ وَ لَكُمْ فِيْهَا مَا تَشْتَهِىْٓ اَنْفُسُكُمْ وَ لَكُمْ فِيْهَا مَا تَدَّعُوْنَ (٣١ؕ) نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ (٣٢٪)

13. Verily those who say, "Our Rabb is Allaah Taa'la" and are then steadfast (on their Imaan and fulfill all its requisites), angels shall surely descend to them (when they are about to die, saying to them), "Neither have any fear (of the future) nor grief (over the past), and rejoice about the Jannah that you have been promised." "We are your friends in the life of this (present) world (always guiding you to do good), as well as in the Aakhirah (where we shall welcome you and see to your needs). There (in Jannah) you shall have whatever your heart desires, and you shall have whatever you ask for." "This is the hospitality from (generosity of) the Most Forgiving, the Most Merciful." *[Surah HaaMeem Sajdah 41:30, 31, 32]*

Note: Hadhrat Ibn ‘Abbas τ says that ‘and are then steadfast’ means to remain steadfast on لا إله إلا الله .

It is also narrated from Hadhrat Ibraaheem ∫ and Hadhrat Mujaahid ∫ that one should then remain steadfast on لا إله إلا الله until death and not to be involved in shirk.

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَا اِلَى اللهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِىْ مِنَ الْمُسْلِمِيْنَ (٣٣)

14. Whose speech can be better than the one who calls (others) towards Allaah Taa’la (by inviting them towards Islaam and good deeds), who (practices what he preaches when he also) performs righteous deeds, and (humbly) says, “I am from the Muslims (those who submit to Allaah Taa’la).” *[Surah HaaMeem Sajdah 41:33]*

Note: Hadhrat Hasan ∫ says that ‘one who calls towards Allaah Taa’la’ means the muezzin saying لا إله إلا الله.

‘Aasim bin Hubayrah ∫ says that when you complete the Azaan then say,

لا إله إلا الله والله أكبر وانا من المسلمين

There is none worthy of worship but Allaah Taa’la and Allaah Taa’la is the greatest and I am from the believers

فَاَنْزَلَ اللهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْا اَحَقَّ بِهَا وَ اَهْلَهَا

15. Allaah Taa’la sent His tranquility (patience) to the heart of His Rasul ρ and to the hearts of the Mu’mineen (and hence they did not fight about it) and stuck the word of Taqwa (the Kalimah) onto them (which made them obey Allaah Taa’la’s command to be calm) as they are most deserving of it and worthy of it. *[Surah Fatah (Victory) 48:26]*

Note: According to most narrations, ‘the word of Taqwa’ means Kalimah Tayyibah. Consequently, Hadhrat Abu Hurayrah τ and Hadhrat Salamah radiyallahu anha both narrate from Rasulullaah ρ that the meaning of this is **لا إله إلا الله.**

The same has been narrated from Hadhrat Ubayy bin Ka’b, Hadhrat Ali, Hadhrat Umar, Hadhrat Ibn ‘Abbas, Hadhrat Ibn Umar and many other Sahabah ψ.

The entire Kalimah, i.e. **لا إله إلا الله محمد رسول الله** has been narrated from ‘Aata Khuraasaani ∫. **لا إله إلا الله أكبر** has also been narrated from Hadhrat Ali τ.

Imam Tirmidhi ∫ has narrated from Hadhrat Baraa’ τ that it refers to **لا إله إلا الله.**

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ (٦٠) فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (٦١)

16. Can the reward for good be anything but good? (The reward for the good done in this world will be the excellent bounties of the Aakhirah.) *[Surah Ar-Rahmaan (the Most Merciful) 55:60, 61]*

Note: Hadhrat Ibn ‘Abbas τ narrates from Rasulullaah ρ that the meaning of this verse is that what other reward besides Jannah can there be for the person who has been blessed with the Kalimah لا إله إلا الله in this world?

The same is narrated from Hadhrat Ikramah and Hadhrat Hasan ψ that what other reward besides Jannah can there be for the person who recites لا إله إلا الله?

قَدْ اَفْلَحَ مَنْ تَزَكّٰى (١۴)

17. Successful indeed is he who has purified (himself from kufr, shirk and spiritual diseases such as pride, jealousy, etc)… *[Surah A’la (the Most High) 87:14]*

Note: Hadhrat Jabir τ narrates from Rasulullaah ρ that ‘purified’ means to testify to **لا إله إلا الله محمد رسول الله** and bid farewell to polytheism.

Hadhrat Ikramah τ says that the meaning of ‘purified’ is to recite **لا إله إلا الله**. This is also narrated from Hadhrat Ibn ‘Abbas τ.

فَاَمَّا مَنْ اَعْطٰى وَ اتَّقٰى (٥) وَ صَدَّقَ بِالْحُسْنٰى (٦) فَسَنُيَسِّرُهٗ لِلْيُسْرٰى (٧)

18. As for the one (the Mu’min) who gives (charity to the needy), who has Taqwa (fears Allaah Taa’la)…and who believes (fully) in the most beautiful word (the Kalimah)…We shall make the (means to attain) great comfort (Jannah) easy for him (to carry out good deeds). *[Surah Layl (the Night) 92: 5, 6, 7]*

Note: ‘Great comfort’ means Jannah. Every form of comfort and ease is present there. The implication is that We shall give the divine ability to do such actions by means of which those actions will be done easily that will take one to Jannah quickly. Most commentators are of the view that this verse was revealed regarding Hadhrat Abu Bakr τ.

It is narrated form Hadhrat Ibn ‘Abbas τ that ‘believes in the most beautiful word’ refers to believing in **لا إله إلا الله**.

The same is narrated from Abu Abdur Rahmaan Sulami τ.

Imam Abu Hanifah ﺭ quotes from Abu Zubayr ﺭ who quotes from Hadhrat Jabir τ who narrates that Rasulullaah ρ read ‘believes in the most beautiful word’ and said that (it means) to testify to **لا إله إلا الله**. He ρ read ‘rejects the most beautiful word’and said it means to reject **لا إله إلا الله**.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰى اِلَّا مِثْلَهَا وَہُمْ لَا يُظْلَمُوْنَ (١٦٠)

19. Whoever brings a good act (comes out an accepted act) will receive ten times as much in reward, and even more). (On the other hand,) Whoever carries out a sin will be punished only as much (as the extent of the sin) and will not be oppressed (the punishment for any sin will not be multiplied). *[Surah An'aam (Livestock) 6:160]*

Note: It is mentioned in one hadith that when the verse 'whoever brings a good act' was revealed, then one person asked Rasulullaah ρ as to whether recital of **لا إله إلا الله** is also included. Rasulullaah ρ said that this is the most virtuous of all good deeds.

Hadhrat Abdullaah bin 'Abbas τ and Hadhrat Abdullaah bin Mas'ud τ say that 'good act' means **لا إله إلا الله**. Hadhrat Abu Hurayrah τ (most probably) narrates from Rasulullaah ρ that 'good act' means **لا إله إلا الله** .

Hadhrat Abu Dhar τ narrates from Rasulullaah ρ that **لا إله إلا الله** is the most virtuous of all good deeds (like was discussed under verse 8).

Hadhrat Abu Hurayrah τ says that reward multiplied ten times over is for the general people, for the muhajireen, however, it is multiplied seven hundred times over.

حٰمٓ (١) تَنْزِيْلُ الْكِتٰبِ مِنَ اللهِ الْعَزِيْزِ الْعَلِيْمِ (٢) غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ لَا اِلٰـهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ (٣)

20. HaaMeem. (Only Allaah Taa'la knows the correct meaning of these letters.) This Book is revealed from Allaah Taa'la, the Mighty, the All Knowing. (Allaah Taa'la is also) The Forgiver of sins, Acceptor of repentance, Severe (quick and firm) in punishment, and All Powerful. There is no Ilaah but He, and all (creation) shall return to Him (after death for judgement). *[Surah Mu'min (the Mu'min) 40: 1, 2, 3]*

Note: It is narrated from Hadhrat Abdullaah bin Umar τ in the commentary of this verse that 'the forgiver of sins' is for the person that recites **لا إله إلا الله** and 'acceptor of repentance' is for the person that recites **لا إله إلا الله** . 'Severe in punishment' is for the person who does not say **لا إله إلا الله** . 'All powerful' means independent. **لا إله إلا الله** Is refutation of the Quraysh who did not believe in tauheed. 'All shall return to Him' return for the person who says **لا إله إلا الله** so that he may be entered into Jannah, and return for the person who does not say **لا إله إلا الله** is so that he may be entered into Jahannam.

فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى * لَا انْفِصَامَ لَهَا

21. So whoever rejects rebelliousness (Shaytaan, idols) and believes in Allaah Taa'la has grasped a strong handhold which will never break. *[Surah Al-Baqara (the Bull) 2:256]*

Note: Hadhrat Ibn 'Abbas τ says that 'grasped a strong handhold' means saying لا إله إلا الله .

It is also narrated from Sufyaan ژ that strong handhold means the Kalimah of Ikhlaas.

قلت وقد ورد في تفسير آيات اخر عديدة أيضا أن المراد ببعض الالفاظ في هذه الآيات كلمة التوحيد عند بعضهم فقد قال الراغب في قوله في قصة زكريا مصدقا بكلمة قيل كلمة التوحيد وكذا قال في قوله تعالى إنا عرضنا الامانة الآية قيل هي كلمة التوحيد واقتصرت على ما مر للإختصار

Section Two

Verses of the Qur'an that clearly mention Kalimah Tayyibah

This section mentions those verses which clearly state the Kalimah Tayyibah. In most places the entire Kalimah is found, in some places it is summarized and in others it is the meaning of Kalimah Tayyibah in different words. The meaning of Kalimah Tayyibah is 'There is no diety but Allaah Taa'la'. This meaning is found in ما من إله غيره and لا إله إلا هو . لا نعبد إلا الله (We do not worship any diety but Allaah Taa'la) and لا نعبد إلا إياه (We do not worship any diety but Him) have the same meaning. Similarly, إنما هو إله واحد (indeed He is the only Ilaah) has the same meaning.

Similarly, there are many verses that give the implication of Kalimah Tayyibah. The chapter and section of these verses has been provided so that they could be referenced for translation purposes.[11] The reality is that the entire Qur'an is the implication of Kalimah Tayyibah. This is because the original purpose of the Qur'an and the entire Deen is Tauheed. Different Ambiyaa-Messengers were sent in different times solely for teaching Tauheed. Tauheed is common in all the divine religions and different subject heading have been chosen to prove Tauheed. Tauheed is the implication and meaning of Kalimah Tayyibah.

وَ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (١٦٣)

1. Your Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful. (His decision is final) *[Surah Al-Baqarah (the Bull) 2:163]*

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَۚ اَلْحَیُّ الْقَیُّوْمُ ۚ

2. Allaah Taa'la (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). *[Surah Al-Baqarah (the Bull) 2:255]*

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَۚ اَلْحَیُّ الْقَیُّوْمُ ۚ

3. Allaah Taa'la (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). *[Surah Aal Imraan 3:2]*

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ

4. Allaah Taa'la is witness (He clearly proves to His creation) that there is no Ilaah but Him and the angels and men of knowledge (are also witnesses to this, as proven by their worship and glorification). *[Surah Aal Imraan 3:18]*

[11] Care has been taken to translate and reference the verses as accurately as possible in this English translation

لَا اِلٰـہَ اِلَّا ہُوَ الْعَزِیْزُ الْحَکِیْمُ (۱۸ؕ)

5. There is no Ilaah but Him, The Mighty, The Wise. *[Surah Aal-Imraan 3:18]*

وَمَا مِنْ اِلٰہٍ اِلَّا اللهُ ؕ وَ اِنَّ اللهَ لَہُوَ الْعَزِیْزُ الْحَکِیْمُ (۶۲)

6. There is no Ilaah but Allaah Taa'la and surely Allaah Taa'la is The Mighty (and therefore has no need for children or partners), The Wise. *[Surah Aal-Imraan 3:62]*

تَعَالَوْا اِلٰی کَلِمَۃٍ سَوَآءٍۢ بَیْنَنَا وَبَیْنَکُمْ اَلَّا نَعْبُدَ اِلَّا اللهَ

7. Come to (unite on) a word (a matter of belief) that is common between us and You; that we worship none other but Allaah Taa'la. *[Surah Aal-Imraan 3:64]*

اَللهُ لَاۤ اِلٰـہَ اِلَّا ہُوَ ؕ لَیَجْمَعَنَّکُمْ اِلٰی یَوْمِ الْقِیٰمَۃِ

8. There is no Ilaah but Allaah Taa'la. He will most definitely gather all of you on a day (the Day of Qiyaamah). *[Surah Nisaa (the Women) 4:87]*

وَمَا مِنْ اِلٰہٍ اِلَّاۤ اِلٰہٌ وَّاحِدٌ ؕ

9. There is no Ilaah but the One Ilaah (Allaah Taa'la). *[Surah Maa'idah (the Set Table) 5:73]*

قُلْ اِنَّمَا ہُوَ اِلٰہٌ وَّاحِدٌ

10. Say, "He (Allaah Taa'la) is but One Ilaah." *[Surah An'aam (Livestock) 6:19]*

مَّنْ اِلٰہٌ غَیْرُ اللهِ یَاۡتِیْکُمْ بِہٖ ؕ

11. Which Ilaah besides Allaah Taa'la can restore them to you? *[Surah An'aam (Livestock) 6:46]*

ذٰلِکُمُ اللهُ رَبُّکُمْ ۚ لَاۤ اِلٰـہَ اِلَّا ہُوَ ۚ

12. This Allaah Taa'la is your Rabb! There is no Ilaah but Him. *[Surah An'aam (Livestock) 6:102]*

لَاۤ اِلٰـہَ اِلَّا ہُوَ ۚ وَ اَعْرِضْ عَنِ الْمُشْرِکِیْنَ (۱۰۶)

13. There is no Ilaah but Him. And ignore the Mushrikeen. *[Surah An'aam (Livestock) 6:106]*

قَالَ اَغَیْرَ اللهِ اَبْغِیْکُمْ اِلٰـہًا

14. Should I seek for you another Ilaah besides Allaah Taa'la…*[Surah A'raaf (the High Wall) 7:140]*

لَاۤ اِلٰـہَ اِلَّا ہُوَ یُحْیٖ وَیُمِیْتُ

15. There is no Ilaah besides Him and it is He Who gives life and death. *[Surah A'raaf (the High Wall) 7:158]*

وَ مَا اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰـهًا وَّاحِدًا ۚ لَا اِلٰهَ اِلَّا هُوَ ؕ

16. However, they were commanded (in the Torah and the Injeel) to worship only the One Ilaah (Allaah Taa'la). There is no Ilaah besides Him. *[Surah Taubah (Repentance) 9:31]*

حَسْبِىَ اللّٰهُ ۖ لَا اِلٰهَ اِلَّاهُوَ ؕ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ (۱۲۹)

17. Allaah Taa'la is sufficient for me (even if the whole world turns against me). There is non worthy of worship but Him. On Him only do I rely and He is the Rabb of the glorious Throne. *[Surah Taubah (Repentance) 9:129]*

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ

18. That Allaah Taa'la is your Rabb, so worship (only) Him. *[Surah Yunus 10:3]*

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ

19. That Allaah Taa'la is your True Rabb! *[Surah Yunus 10:32]*

قَالَ اٰمَنْتُ اَنَّهٗ لَا اِلٰهَ اِلَّا الَّذِىْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَ اَنَا مِنَ الْمُسْلِمِيْنَ (۹۰)

20. He said, "I believe that there is no Ilaah but Him in Whom the Bani Israa'eel believe, and I am from those who surrender." *[Surah Yunus 10:90]*

فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ

21. Then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah Taa'la. *[Surah Yunus 10:104]*

فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ

22. Then be assured (know) that this (Qur'aan) has been revealed by Allaah Taa'la's knowledge (and power without any contribution by anyone else), and that there is no Ilaah but Allaah Taa'la. *[Surah Hood 11:14]*

اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ

23. "…that you should worship only Allaah Taa'la. *[Surah Hood 11:26]*

قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ

24. He said, "O my people! Worship (only) Allaah Taa'la. There is no Ilaah besides Him. *[Surah Hood 11:50]*

25. He said, "O my people! Worship (only) Allaah Taa'la. There is no Ilaah besides Him. *[Surah Hood 11:61]*

26. He said, “O my people! Worship (only) Allaah Taa’la. There is no Ilaah besides Him. *[Surah Hood 11: 84]*

ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ اللهُ الْوَاحِدُ الْقَهَّارُ (ؕ۳۹)

27. Are numerous gods better or Allaah Taa’la, Who is The One and The Almighty? *[Surah Yusuf 12:39]*

اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّا اِيَّاهُ ؕ

28. He has commanded that only He be worshipped. *[Surah Yusuf 12:40]*

قُلْ هُوَ رَبِّىْ لَا اِلٰهَ اِلَّا هُوَ ۚ

29. Say (to them), “He is my Rabb. There is no Ilaah but Him. *[Surah Ra’ad 13:30]*

وَ لِيَعْلَمُوْۤا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ

30. And so that thet may know (by the proofs and examples it contains) that He is but One Ilaah. *[Surah Ibraheem 14:52]*

لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاتَّقُوْنِ (۲)

31. There is no Ilaah (none who deserves worship) but Myself, so fear Me. *[Surah Nahl (the Bee) 16:2]*

اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ

32. Your Ilaah is but One Ilaah. *[Surah Nahl (the Bee) 16:22]*

اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ

33. He is but One Ilaah. *[Surah Nahl (the Bee) 16:51]*

وَ لَا تَجْعَلْ مَعَ اللهِ اِلٰـهًا اٰخَرَ

34. Do not ascribe to Allaah Taa’la any other Ilaah. *[Surah Bani Israa’eel 17:39]*

قُلْ لَّوْ كَانَ مَعَهٗۤ اٰلِـهَةٌ كَمَا يَقُوْلُوْنَ

35. Say, “If there were other Aaliha (other deities controlling affairs) with Allaah Taa’la as they (the Mushrikeen) claim. *[Surah Bani Israa’eel 17:42]*

فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَاْ مِنْ دُوْنِهٖۤ اِلٰـهًا

36. And said, “Our Rabb is the Rabb of the heavens and the earth. We will never accept another as Ilaah besides Him. *[Surah Kahaf (the Cave) 18:14]*

هٰۤؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ

37. “These are our people who have taken others as Aaliha (objects of worship) besides Him (Allaah Taa’la). *[Surah Kahaf (the Cave) 18:15]*

يُوْحٰى اِلَيَّ اَنَّمَآ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ

38. Revelation comes to me that your Ilaah is but One Ilaah (Allaah Taa'la, so worship no one else). *[Surah Kahaf (the Cave) 18:110]*

وَ اِنَّ اللهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۝ؕ

39. Without doubt Allaah Taa'la is my Rabb and your Rabb (also), so worship Him. *[Surah Maryam 19:36]*

اَللهُ لَآ اِلٰـهَ اِلَّا هُوَ ۝ؕ

40. Allaah Taa'la is such that there is no Ilaah but He. *[Surah TaaHaa 19:8]*

اِنَّنِىْ اَنَا اللهُ لَآ اِلٰـهَ اِلَّآ اَنَا فَاعْبُدْنِىْ ۙ

41. Verily I am Allaah Taa'la. There is no Ilaah but Me, so worship Me. *[Surah TaaHaa 19:14]*

اِنَّمَآ اِلٰـهُكُمُ اللهُ الَّذِىْ لَآ اِلٰـهَ اِلَّا هُوَ ۝ؕ

42. Your Ilaah is only Allaah Taa'la, besides Whom there is no other Ilaah. *[Surah TaaHaa 19:98]*

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللهُ لَفَسَدَتَا ۚ

43. If there were other Aaliha but Allaah Taa'la in the heavens and the earth, the (system of the) two would be in chaos. *[Surah Ambiyaa 21:22]*

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۝ؕ

44. Or have they (the Mushrikeen) chosen other Aaliha (to worship) besides Him? *[Surah Ambiyaa 21:24]*

اِلَّا نُوْحِىْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰـهَ اِلَّآ اَنَا

45. We sent revelation to every Rasul before you (O Muhammad ρ, telling them) that, "Without doubt there is no Ilaah but Me" *[Surah Ambiyaa 21:25]*

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ۝ؕ

46. Or do they have Aaliha that will protect (defend) them from Us? *[Surah Ambiyaa 21:43]*

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ (۶۶ؕ)

47. He said, "Do you then (still) worship besides Allaah Taa'la such things that can neither profit you nor harm you?" *[Surah Ambiyaa 21:66]*

لَّآ اِلٰـهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ

48. There is no Ilaah but You (O Allaah Taa'la), You are Pure. *[Surah Ambiyaa 21:87]*

اِنَّمَا يُوْحٰى اِلَيَّ اَنَّمَآ اِلٰـهُكُمْ اِلٰہٌ وَّاحِدٌ ۚ

49. It has been revealed to me that your Ilaah is but One Ilaah. *[Surah Ambiyaa 21:108]*

فَاِلٰـهُكُمْ اِلٰہٌ وَّ احِدٌ فَلَہٗٓ اَسْلِمُوْا ۭ

50. Your Ilaah is but One Ilaah, so submit (be obedient) to Him. *[Surah Hajj 22:34]*

اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰہٍ غَيْرُہٗ ۭ

51. Worship only Allaah Taa'la. There is no Ilaah for you besides Him. *[Surah Al-Mu'minoon 23:23]*

وَّمَا كَانَ مَعَہٗ مِنْ اِلٰہٍ

52. Nor are there any Aaliha (gods of worship) with Him. *[Surah Al-Mu'minoon 23:91]*

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰہَ اِلَّا ہُوَ ۚ

53. Exalted is Allaah Taa'la, the Sovereign, the Truth (the True Ilaah). There is no Ilaah but He. *[Surah Al-Mu'minoon 23:116]*

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ ۙ لَا بُرْہَانَ لَہٗ بِہٖ ۙ فَاِنَّمَا حِسَابُہٗ عِنْدَ رَبِّہٖ

54. He who calls on (worships) another Ilaah with Allaah Taa'la has no proof for it (nothing can justify such a practice). His reckoning is with Allaah Taa'la. *[Surah Al-Mu'minoon 23:117]*

ءَاِلٰہٌ مَّعَ اللّٰهِ ۭ

55. Is there another Ilaah with Allaah Taa'la? [Surah Naml (the Ants) 27:64], this verse is repeated five times in the surah.

وَ ہُوَ اللّٰهُ لَآ اِلٰہَ اِلَّا ہُوَ ۭ لَہُ الْحَمْدُ

56. He is Allaah Taa'la, besides Whom there is no Ilaah. All praise belongs to Him. *[Surah Qasas (the Stories) 28:70]*

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ ۘ لَآ اِلٰہَ اِلَّا ہُوَ ۣ

57. Do not call to (do not worship) another Ilaah with Allaah Taa'la. There is no Ilaah but Him. *[Surah Qasas (the Stories) 28:88]*

وَ اِلٰـهُنَا وَ اِلٰـهُكُمْ وَاحِدٌ

58. Our Ilaah and your Ilaah is One. *[Surah Ankaboot (the Spider) 29:46]*

لَآ اِلٰہَ اِلَّا ہُوَ ڭ فَاَنّٰى تُؤْفَكُوْنَ (٣)

59. There is no Ilaah but Him. So to where are you retrogressing (turning away from Tawheed)? *[Surah Faatir (the Creator) 35:3]*

اِنَّ اِلٰـهَكُمْ لَوَاحِدٌ (ۭ٤)

60. Without doubt, your Ilaah is One. *[Surah Saaffaat (Those who Stand in Rows) 37:4]*

اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ ۙ يَسْتَكْبِرُوْنَ (٣٥)

61. They were the ones who were (too) proud (to accept) when they were told, "There is none worthy of worship but Allaah Taa'la." *[Surah Saaffaat (Those who Stand in Rows) 37:35]*

اَجَعَلَ الْاٰلِهَةَ اِلٰـهًا وَّاحِدًا ۚ

62. Has he made all the (many) gods (that we worship) into one god? *[Surah Saad 38:5]*

وَّمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ (٦٥)

63. And there is none worthy of worship but Allaah Taa'la, the One, the Omnipotent. *[Surah Saad 38:65]*

هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ (٤)

64. He is the One, the Omnipotent. *[Surah Zumar (the Groups) 39:4]*

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۚ

65. That is Allaah Taa'la, your Rabb, to Whom all kingdoms belong. There is none worthy of worship but He. *[Surah Zumar (the Groups) 39:6]*

لَآ اِلٰهَ اِلَّا هُوَ ۭ اِلَيْهِ الْمَصِيْرُ (٣)

66. There is no Ilaah but He, and all (creation) shall return to Him (after death for judgement). *[Surah Mu'min 40:3]*

لَآ اِلٰهَ اِلَّا هُوَ ۡ فَاَنّٰى تُؤْفَكُوْنَ (٦٢)

67. None besides Him is worthy of worship, so to where are you wandering (and moving further away from Him)? *[Surah Mu'min 40:62]*

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ

68. He is the Living besides Whom no other deserves to be worshipped (but Him). So pray to Him. *[Surah Mu'min 40:65]*

يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ

69. Revelation has been sent to me that your Ilaah is only One. *[Surah HaaMeem Sajdah 41:6]*

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ

70. Worship Allaah Taa'la only. *[Surah HaaMeem Sajdah 41:14]*

اَللّٰهُ رَبُّنَا وَ رَبُّكُمْ ۭ

71. Allaah Taa'la is our Rabb and your Rabb. *[Surah Shura (Consultation) 42:15]*

اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِـہَۃً يُّعْبَدُوْنَ (۴۵٪)

72. Have We introduced other Aaliha who can be worshipped Besides Rahmaan? *[Surah Zukhruf (Gold) 43:45]*

رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَہُمَا ۘ

73. …the Rabb of the heavens, the earth and whatever is between the two. *[Surah Dukhaan (Smoke) 44:7]*

لَا اِلٰہَ اِلَّا ہُوَ يُحْيٖ وَ يُمِيْتُ ؕ

74. There is no Ilaah but He Who gives life and death. *[Surah Dukhaan (Smoke) 44:8]*

اَلَّا تَعْبُدُوْٓا اِلَّا اللہَ ؕ

75. Do not worship anyone but Allaah Taa'la. *[Surah Ahqaaf (the Dunes) 46:21]*

فَاعْلَمْ اَنَّہٗ لَا اِلٰہَ اِلَّا اللہُ

76. Know well that none is worthy of worship but Allaah Taa'la. *[Surah Muhammad 47:19]*

وَلَا تَجْعَلُوْا مَعَ اللہِ اِلٰـہًا اٰخَرَ ؕ

77. Do not ascribe another Ilaah with Allaah Taa'la. *[Surah Dhaariyaat (the Winds that Disperse) 51:51]*

ہُوَ اللہُ الَّذِیْ لَا اِلٰہَ اِلَّا ہُوَ ۚ

78. He is Allaah Taa'la, there is no Ilaah but He. *[Surah Hashar (the Exile) 59:22]*

اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللہِ ۫

79. We absolve (free) ourselves from you and from that which you worship apart from Allaah Taa'la. *[Surah Mumtahina (the Tested Woman) 60:4]*

اَللہُ لَا اِلٰہَ اِلَّا ہُوَ ؕ

80. (He is) Allaah Taa'la, there is no Ilaah but He. *[Surah Taghaabun (the Great Loss) 64:13]*

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَا اِلٰہَ اِلَّا ہُوَ

81. He is the Rabb of the East and the West. There is no Ilaah but Him. *[Surah Muzammil (the One Wrapped in a Shawl) 73:9]*

لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۙ(۲) وَ لَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۚ(۳)

82. I (as a Mu'min) do not worship what (gods) you worship, nor do you worship what I worship (Allaah Taa'la). *[Surah Kaafiroon 109:2,3]*

قُلْ ہُوَ اللہُ اَحَدٌ ۚ(۱)

83. Say, He Allaah Taa'la is One. *[Surah Ikhlaas (Sincerity) 112:1]*

Here are more than eighty verses in which the Kalimah Tayyibah or its subject matter has been mentioned. There are many verses besides these in which the wording or implication of Kalimah Tayyibah is found. As was explained at the beginning of this section that Tauheed is original deen, so the more one will be absorbed in it, the more firm one will be in deen. This is why this subject has been presented in different texts and in different ways so that it may penetrate the depths of the hearts thereby becoming strong in the heart and no place remains in the heart for anything else.

Section Three

Ahaadeeth on the virtues of Kalimah Tayyibah

This section contains the Ahaadeeth that explain the virtue of Kalimah Tayyibah and encouragement to recite it. If there are so many verses on this subject, what can be said of the quantity of Ahaadeeth? It is impossible to collect them all.

A few Ahaadeeth are presented as an examples,

HADITH ONE

عن جابر رضي الله عنه عن النبي صلى الله عليه وسلم قال أفضل الذكر لا اله إلا الله وأفضل الدعاء الحمد لله (كذا في المشكوة برواية الترمذي وابن ماجة وقال المنذري رواه ابن ماجة والنسائ وابن حبان في صحيحه والحاكم كلهم من طريق طلحة بن خراش عنه وقال الحاكم صحيح الاسناد قلت رواه الحاكم بسندين وصححهما واقره عليهما الذهبي وكذا رقم له بالصحة السيوطي في الجامع)

Hadhrat Jabir τ narrates that Rasulullaah ρ said, "The best Dhikr is لا إله إلا الله and the best du'a is الحمد لله."

Note: The status of لا إله إلا الله being the most virtuous form of Dhikr is quite apparent. Many Ahaadeeth have been narrated in this regard. Also, the foundation of the entire deen is the Kalimah of Tauheed. Therefore, what doubt can there be in it being the most virtuous?

The reason why الحمد لله has been termed as the best du'a is that to praise a being that is benevolent means to ask. It is known by experience that to praise a leader or head means to ask.

Hadhrat Ibn 'Abbas τ says that the person who say الحمد لله should say لا إله إلا الله thereafter. This is because after the verse,

is found.

Mulla ‘Ali al Qaari ﺭ says that I have no doubt whatsoever that the most virtuous and greatest form of Dhikr is Kalimah Tayyibah. It is the foundation of deen upon which the entire deen is built. It is also that pure Kalimah around which the mill of deen revolves. It is for this reason that the sufis and the gnostics give importance to this Kalimah and they give it preference over all other adhkaar. They make others read it as much as is possible because experience has shown that the amount of benefit derived from it is not found in any other.

The story of Sayyid ‘Ali bin Maymun Maghribi ﺭ is quite famous. When Shaykh ‘Ulwaan Hamawi ﺭ - a great scholar, mufti and teacher – came to him, Sayyid ﺭ gave special attention to him and stopped him from all his engagements, teaching, giving fatwa etc. and made him spend all his time in Dhikr. The work of the general public is to object and swear. They made a huge noise that the Shaykh is depriving the world of benefit and he has destroyed the teacher etc. After a few days, the Shaykh (Sayyid ﺭ) came to learn that Shaykh ‘Ulwaan ﺭ spent some time reciting the Qur’an. Sayyid Ali ﺭ stopped him from this as well. What could be said about this? People began accusing Sayyid ﺭ of irreligiousness and being against deen. However, the Dhikr took effect after a few days, his heart was illuminated. Sayyid ﺭ told him to begin reciting the Qur’an. Upon opening the Qur’an, one cannot even ask about the great knowledge and meanings that then came from every word. Sayyid ﺭ said that Allaah Taa’la forbid, I did not stop you from reciting the Qur’an, I wanted to create that which you now experience.

This Kalimah is the fundamental basis of deen and it is the root of Imaan. For this reason, the more it is recited, the stronger the roots of Imaan will become. The basis of Imaan is upon this Kalimah, rather, the existence of this world is dependant upon this Kalimah. It is mentioned in an authentic hadith that Qiyaamah will not happen until there remains not a single person upon earth who says لا إله إلا الله .

Other Ahaadeeth mention that until there remains not a single person who says Allaah Taa’la, Allaah Taa’la Qiyaamah will not happen.

HADITH TWO

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال موسى عليه السلام يا رب علمني شيئا اذكرك به وادعوك به قال قل لا اله إلا الله قال يا رب كل عبادك يقول هذا قال قل لا اله إلا الله قال إنما أريد شيأ تخصني به قال يا موسى لو أن السموات السبع والارضين السبع في كفة ولا اله إلا الله في كفة مالت بهم لا اله إلا الله (رواه النسائ وابن حبان والحاكم كلهم من طريق دراج عن أبي الهيثم عنه وقال الحاكم صحيح الاسناد كذا في الترغيب قلت قال الحاكم صحيص الاسناد ولم يخرجاه واقره عليه الذهبي وأخرج في المشكوة برواية شرح السنة نحوه زاذ في منتخب الكنز ابا يعلى والحكيم وابا نعيم في الحلية والبيهقي في الاسماء وسعيد بن منصور في سننه وفي مجمع الزوائد رواه ابو يعلى ورجاله وثقوا وفيهم ضعف)

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "Once, Moosa υ requested Allaah Taa'la to teach him such words by means of which he could remember Allaah Taa'la and make du'a unto Him. Allaah Taa'la said, "Say لا إله إلا الله." He said, "O my Rabb, all your servants say this." He said, "Say لا إله إلا الله." He said, "I desire something for myself." He said, "If the seven heavens and the seven earths were to be placed on one side (of a scale) and لا إله إلا الله in the other, then the side with لا إله إلا الله will outweigh the other."

Note: It is the system of Allaah Taa'la I that he provides things in accordance to the need for it. If we look at the necessities of our worldly existence, then we find that great needs like air, water and wind are provided by Allaah Taa'la I in much abundance. However, the weight of something according to Allaah Taa'la I depends on the sincerity behind it. The amount of sincerity in an action will determine the weight of that action and the less the sincerity and devotion, the less it will weigh. The amount of benefit that will be accrued from recitation of this Kalimah and the creation of sincerity cannot be attained from anything else. The name of this Kalimah is 'Jalaa ul Quloob' (purifier of the hearts). For this reason, the sufis prescribe this Kalimah to be read in abundance as a daily practice, not in hundreds, but in thousands.

Mulla 'Ali al Qaari J has written that a disciple complained to his spiritual mentor that he does Dhikr but his heart remains negligent. The shaykh told him to carry on with Dhikr and to make shukr (be grateful) to Allaah Taa'la I because He has granted one limb of your's to be in His remembrance and make du'a so that your heart could become attentive.

An incident of this nature about is also mentioned in Ihyaa ul 'Uloom. It is related that one of the disciples of Abu 'Uthmaan Maghribi J complained to him, upon which he gave the same reply (as above). In reality, it is the best remedy. Allaah Taa'la I says in the Qur'an that if you are grateful, He will grant you more.

It is explained in one hadith that the remembrance of Allaah Taa'la I is a great blessing. Be grateful that He has granted you the ability to do His Dhikr.

HADITH THREE

عن أبي هريرة رضي الله عنه قال قلت يا رسول الله من أسعد الناس بشفاعتك يوم القيامة قال رسول الله صلى الله عليه وسلم لقد ظننت يا أبا هريرة أن لا يسئلني عن هذا الحديث احد اول منك لما رأيت من حرصك على الحديث اسعد الناس يشفاعتي يوم القيامة من قال لا اله إلا الله خالصا من قلبه او نفسه (رواه البخاري وقد أخرجه الحاكم بمعناه وذكر صاحب بهجة النفوس في الحديث اربعا وثلثين بحثا)

It is narrated Hadhrat Abu Hurayrah τ that once he asked Rasulullaah ρ, "O Rasul of Allaah Taa'la, who will be benefitted most by your intercession on the day of Qiyaamah?" Rasulullaah ρ said, "Indeed, I thought, O Abu Hurayrah that no one would ask me of this hadith before you, considering your enthusiasm for hadith. The one that will be benefitted most by my intercession on the day of Qiyaamah will be the person who says لاإله إلا الله from his heart or self with sincerity."

Note: The meaning of fortunate is the divine ability given to one that will take one to goodness. There are two meanings of ‘the person who recites Kalimah Tayyibah with sincerity will be most deserving of intercession’. One is that person who accepted Islaam and has no good deed to his credit except recital of Kalimah Tayyibah. In this case, it is quite apparent that the most fortune one can achieve this by means of intercession because he has no deeds. In the light of this meaning, this hadith will be close (in meaning) to those in which it has been explained that ‘my intercession will be for those of my Ummah who committed major sins’. They will be thrown into Jahannam on account of their acts, but through the blessings of Kalimah Tayyibah they will get the intercession of Rasulullaah ρ.

The second meaning is that it refers to those people who sincerely recite this Kalimah as a routine practice and do good deeds. The meaning of them being the most fortunate is the most benefit that will be attained from the intercession of Rasulullaah ρ will be received by them. It will be a means of raising their status.

‘Allaamah Aynee ﺭ has written that the intercession of Rasulullaah ρ will be in six ways. The first will be to being freed from the confined space of the plains of resurrection. The entire creation will be in different types of difficulties, and they will be in a worried state, such that they will be saying that rather we are thrown into Jahannam but we will be freed of these difficulties. The creation will go to the Ambiyaa (A.S.), one after the other, asking them to intercede before Allaah Taa’la I. However, none of them will have the capacity to do so. Finally, Rasulullaah ρ will intercede. This intercession will be for the entire universe, all the creation, man and jinn, Muslim and non Muslim. All will be benefitted by this intercession. A detailed explanation of this is found in the Ahaadeeth relating to Qiyaamah.

The second intercession will be in favour of the non Muslims, that their punishment should be lightened. (As was explained about Abu Taalib in an authentic hadith)

The third intercession will be made to remove some believers from Jahannam who have been entered therein.

The fourth intercession will be in favour of some believers who were deserving of being sent into Jahannam, that they should be forgiven and not entered into Jahannam.

The fifth intercession will be to enter some believers into Jannah without any reckoning.

The sixth intercession will be to raise the stages of the Muslims.

HADITH FOUR

عن زيد بن ارقم رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قال لا إله إلا الله مخلصا دخل الجنة قيل وما اخلاصها قال أن تحجزه عن محارم الله (رواه الطبراني في الاوسط والكبير)

Hadhrat Zayd bin Arqam τ narrates that Rasulullaah ρ said, “The one who says لا إله إلا الله with sincerity will enter Jannah.” It was asked, “What is its sincerity?” He ρ replied, “It prevents one from doing forbidden things.”

Note: What doubt can there be in the direct entry into Jannah of such a person who stayed away from forbidden things and recited لا إله إلا الله? If a person did not stay away from the forbidden things, then too, the blessings of this pure Kalimah is that after suffering punishment for one's evil acts, at some time, one will definitely be entered into Jannah. It is however another matter altogether if a person is deprived of Islaam and Imaan on account of his evil acts.

Hadhrat Faqih Abu Layth Samarqandi ﯿ writes in Tambeeh ul Ghafileen that it is necessary for every person to recite لا إله إلا الله in abudance and to make du'a that he remains with Imaan and to stay away from sins because there are many people from whom Imaan is snatched away at the last moment due to the ill-effects of sinning. They leave this world in the condition of kufr. What greater calamity can there be that a person's name was included in the list of Muslims throughout his life but in the Aakhirah he will be listed among the non-Muslims. This is real regret and the highest form of regret. There is no regret upon the person who stayed in a church or temple throughout his life and is included among the non-Muslims in the Aakhirah. Regret is upon the person who spent his life in the Masjid and is included in the list of non-Muslims. This happens on account of excessive sinning and to indulge in forbidden things in solitude.

There are many people who have the wealth of others and they understand that it belongs to someone else. In their hearts they feel that they will return at some time or the other and they will seek pardon from the owner. However, he never gets that chance and death comes upon him before he can do so.

There are many who divorce their wives and understand it so, yet they continue to have relations with them, and death comes upon them in this condition that they did not get the opportunity to make Taubah (repent). In such conditions, the Imaan of a person is snatched away. May Allaah Taa'la save us from this disaster.

There is a story narrated in the hadith that there was a youngster in the time of Rasulullaah ρ who was in his dying moments. It was told to Rasulullaah ρ that this youngster cannot recite the Kalimah. Rasulullaah ρ came to him and asked as to what the problem was. He said, "O Rasul of Allaah Taa'la, there is something like a lock upon my heart." When they enquired on his condition, it was found that his mother was displeased with him and he gave her trouble. Rasulullaah ρ called for his mother and said to her that if someone had to light a huge fire and wants to throw her son into it, will you intercede on his behalf? She said, "Yes. O Rasul of Allaah Taa'la, I will." Rasulullaah ρ said, "If this is so, then forgive his mistake." She forgave all that he did. He was then told to recite the Kalimah, which he immediately did. Rasulullaah ρ thanked Allaah Taa'la I that through him a person was saved from the fire. There are hundreds of incidents like this in which people are involved in such types of sin that they suffer loss in this world as well as the Aakhirah on account of these.

The author of Ihyaa ul 'Ulum ﯿ has written that once Rasulullaah ρ delivered a khutbah in which he said that Jannah becomes compulsory for whoever says لا إله إلا الله in such a way that

there is no mixture in it. Hadhrat ‘Ali τ asked Rasulullaah ρ to clarify what it means not to mix it with anything. He ρ said, “Love of the world and to hanker after it. There are many people who speak like the Ambiyaa(A.S.)’ but they do the deeds of proud and oppressive people. If someone reads the Kalimah in such a way that he does not do these actions, Jannah becomes compulsory for him.”

HADITH FIVE

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما قال عبد لا إله إلا الله إلا فتحت له أبواب السماء حتى يفضي إلى العرش ما اجتنب الكبائر (رواه الترمذي وقال حديث حسن غريب كذا في الترغيب وهكذا في المشكوة لكن فيها حسن بل غريب فقط قال القاري ورواه النسائ وابن حبان وعزاه السيوطي في الجامع إلى الترمذي ورقم له بالحسن وحكاه السيوطي في الدر من طريق ابن مردويه عن أبي هريرة رضي الله عنه وليس فيه ما اجتنب الكبائر وفي الجامع الصغير برواية الطبراني عن معقل بن يسار رضي الله عنه لكل شيء مفتاح ومفتاح السموات قول لا إله إلا الله ورقم له بالضعف)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, “No person says لا إله إلا الله except that the doors of the skies are opened for it until it reaches the ‘arsh as long as he stays away from major sins.”

Note: What great virtue is this not? It is the height of acceptance that this Kalimah reaches the ‘arsh directly. It has also been made known that even if this Kalimah is said together with a person committing major sins, then too, it is not without benefit.

Mulla ‘Ali al Qaari ￼ says that the condition for staying away from major sins is to facilitate quick acceptance and opening of the doors of the heavens. Otherwise, (recitation of the Kalimah) is not free from reward or acceptance even if one commits major sins. Some ‘Ulema have explained the meaning of this hadith to be that after such a person passes away, all the doors of the heavens are opened for his soul out of honour for it.

It is explained in one hadith that two Kalimahs are such that there is no limit for it below the ‘arsh, and the second fills the earth and the sky (with their noor or their reward). One is لا إله إلا الله , and the second is الله أكبر .

HADITH SIX

عن يعلى بن شداد رضي الله عنه قال حدثني أبي شداد بن أوس رضي الله عنه وعبادة بن الصامت رضي الله عنه حاضر يصدق قال كنا عند النبي صلى الله عليه وسلم فقال هل فيكم غريب يعني أهل الكتاب قلنا لا يا رسول الله فامر بغلق الأبواب وقال ارفعوا ايديكم وقولوا لا إلا إلا الله فرفعنا ايدينا ساعة ثم قال الحمد لله اللهم انك بعثتني بهذه الكلمة ووعتني عليها الجنة وانت لا تخلف الميعاد ثم قال ابشروا فان الله قد غفرلكم (رواه أحمد باسناد حسن والطبراني وغيرهما كذا في الترغيب قلت وأخرجه الحاكم وقال اسمعيل بن عياش احد ائمة أهل الشام وقد نسب إلى سوء الحفظ وانا على شرطى في امثاله وقد قال الذهبي راشد ضعفه الدار قطني وغيره ووثقه رحيم اه وفي مجمع الزوائد رواه أحمد والطبراني والبزار ورجال موثقون اه)

It is narrated from Hadhrat Ya'la bin Shaddaad τ who says that Abu Shaddaad τ narrated with Hadhrat 'Ubaadah bin as Saamit τ was present and verified that once we were with Rasulullaah ρ. Rasulullaah ρ asked, "Is there any stranger (a jew or Christian) amongst you?" We said, "No, O Rasul-messenger of Allaah Taa'la." Rasulullaah ρ then ordered that the door be locked.He ρ said,"Lift your hands and say لا إله إلا الله ." We raised our hands for a little while (and recited the Kalimah). He ρ then said, "All praise is due to Allaah Taa'la, O Allaah Taa'la, You have sent me with this Kalimah and You have promised Jannah upon it. You do not break Your promise." He ρ then said, "Be happy for Allaah Taa'la has forgiven you."

Note: It is most probable that Rasulullaah ρ asked if there was any stranger and asked to lock the door because those people could hope to receive the glad-tidings of forgiveness from Rasulullaah ρ upon recital of the Kalimah Tayyibah, this hope was not for others. The sufis use this hadith as proof to show that the Shaykh can ask a group of his disciples to make Dhikr. It is written in Jaami' al Usool that it is proven from Rasulullaah ρ that he asked the Sahabah ψ to make Dhikr individually and collectively. They present this hadith as proof to make Dhikr collectively. In this case, the door was locked so that the people deriving benefit can devote their attention fully. The reason why it was asked if there was a stranger amongst them was if there is a stranger, there was a possibility that it could be a distraction for those present, although it would not have distracted Rasulullaah ρ.

چہ خوش است باتو بزمے بنہفتہ ساز کردن

در خانہ بند کردن سر شیشہ باز کردن

What an enjoyable thing it is to be alone with you

Closing the door and opening the bottle

HADITH SEVEN

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم جددوا إيمانكم قيل يا رسول الله وكيف نجدد إيماننا قال أكثروا من قول لا إله إلا الله (رواه أحمد والطبراني واسناد أحمد حسن كذا في الترغيب قلت ورواه الحاكم في صحيحه وقال صحيح الاسناد وقال الذهبي صدقة الراوي ضعفوه قلت هو من رواة أبي داؤد والترمذي واخرج له البخاري في الادب المفرد وقال في التقريب صدوق له اوهام وذكره السيوطي في الجامع الصغير برواية أحمد والحاكم ورقم له بالصحة وفي مجمع الزوائد رواه أحمد واسناده جيد وفي موضع اخر رواه أحمد والطبراني ورجال أحمد ثقات)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Keep on refreshing your Imaan." The Sahabah asked, "How do we refresh our Imaan?" Rasulullaah ρ said, "Recite لا إله إلا الله in abundance."

Note: In one narration Rasulullaah ρ is reported to have said that Imaan become old like clothing becomes old. That is why you should ask Allaah Taa'la I for renewal of Imaan. The meaning of becoming old is that the power of Imaan and the light of Imaan diminshes due to sin.

Consequently, it is explained in a hadith that when a person commits a sin then a black spot comes on his heart. If he sincerely repents, then that black spot is washed away, otherwise it remains there. When he commits another sin, then another spot comes on his heart. In this way, finally, his heart becomes completely black and full of rust. Allaah Taa'la I has explained this in Surah Mutaffifeen,

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ (١٤)

Never! (These are not fables, but the absolute truth!) In fact, (they refuse to believe because) the rust (stain) of their sins has covered (sealed) their hearts (so that no truth can penetrate it).

Thereafter, the heart becomes such that the truth cannot affect it or penetrate it.

It is mentioned in a hadith that four things destroy the heart. To debate with fools, excessive sinning, excessive mixing with women and to sit a lot with the dead. Someone asked, "What is meant by the dead?" The reply was given, "That rich person in whom pride has been created on account of his wealth."

HADITH EIGHT

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثروا من شهادة أن لا إله إلا الله قبل أن يحال بينكم وبينها (رواه أبو يعلى باسناد جيد قوي كذا في الترغيب وعزاه في الجامع إلى أبي يعلى وابن عدي في الكامل ورقم له بالضعف وزاد لقنوها موتاكم وفي مجمع الزوائد رواه أبو يعلى ورجاله رجال الصحيح غير ضمام وهوثقة)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Recite لا إله إلا الله in abundance, before a barrier will be placed between you and it."

Note: After the barrier of death there is no time for any deeds. Life is very short. This is the time for deeds and the time to plant the seeds. The life after death is very long, and a person will reap there what he sowed here.

HADITH NINE

عن عمرو رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول إني لاعلم كلمة لا يقولها عبد حقا من قلبه فيموت على ذلك إلا حرم على النار لا إله إلا الله (رواه الحاكم وقال صحيح على شرطهما وروياه بنحوه كذا في الترغيب)

Hadhrat 'Amr τ narrates that he heard Rasulullah ρ saying, "Indeed, I know of a Kalimah, no person says it truthfully from his heart, then passes away except that he will be forbidden for the fire. It is لا إله إلا الله."

Note: This subject has been discussed in many Ahaadeeth. If the meaning of this, is that the person became a Muslim at that time then there is no objection because after accepting Islaam, ones sins are forgiven according to concensus. If the meaning is this that the person was already a Muslim and if he recites this Kalimah with sincerity, then it is not far fetched that Allaah Taa'la I will forgive all his sins out of His grace. Allaah Taa'la I says that He will forgive all sins besides shirk.

Mulla ‘Ali al Qaari ﺭ narrates from some ‘Ulemaa’ that this hadith as well as others of this type refer to the stage when no other laws were revealed. Some ‘Ulemaa’ say that it means to say this Kalimah fulfilling its rights as was explained in the fourth hadith. This view is also that Hadhrat Basri ﺭ.

According to the research of Imam Bukhaari ﺭ it refers to a person saying the Kalimah with regret, for regret is the essence of repentance and he passes away in this condition.

Mulla ‘Ali al Qaari ﺭ’s research is that it means that the person will be forbidden to remain in Jahannam forever. Besides this, there is something commonly understood and known which is the special effect of something is not removed on account of some temporary reason. The effect of a laxative is diarrhoea but if a person takes a strong constipative substance, then, definitely, the laxative will not have its effect. However, it does not mean that the effect of that particular laxative did not remain. It simply means that it did not have an effect on account of the temporary constipative.

HADITH TEN

عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى الله عليه وسلم مفاتيح الجنة شهادة أن لا إله إلا الله (رواه أحمد كذا في المشكوة والجامع الصغير ورقم له بالضعف وفي مجمع الزوائد رواه أحمد ورجاله وثقوا الا ان شهر الم يسمعه عن معاذ اه ورواه البزار كذا في الترغيب وزاد السيوطي في الدر ابن مردويه والبيهقي وذكره في المقاصد الحسنة برواية أحمد بلفظ مفتاح الجنة لا إله إلا الله واختلف في وجه حمل الشهادة وهي مفرد على المفاتيح وهي جمع على اقوال وجهها عندي انها لما كانت مفتاحا لكل باب من ابوابه صارت كالمفاتيح)

Hadhrat Mu’aadh bin Jabal τ narrates that Rasulullaah ρ said, “The keys to Jannah is testification of **لا إله إلا الله**.”

Note: It has been described as the keys in the sense that this Kalimah is the key to every door and every Jannah. For this reason, this Kalimah is all the keys. It could have also been described as the keys in the sense that this Kalimah has two parts. One is to testify to **لا إله إلا الله** and the second is to testify to **محمد رسول الله**. Therefore, Jannah can be opened with these two. This is also the meaning of those narrations that state the entry into Jannah or Jahannam being forbidden, i.e. the entire Kalimah is referred to.

It is explained in one hadith that the price of Jannah is **لا إله إلا الله** .

HADITH ELEVEN

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما من عبد قال لا إله إلا الله في ساعة من ليل أو نهار إلا طمست ما في الصحيفة من السيئات حتى تسكن إلى مثلها من الحسنات (رواه أبو يعلى كذا في الترغيب وفي مجمع الزوائد فيه عثمان بن عبد الرحمن الزهري وهو متروك اه)

Hadhrat Anas τ narrates that Rasulullaah ρ said, "No person says لا إله إلا الله at any time during the day or night except that sins are wiped out from his record of deeds and virtues are written in its place."

Note: The discussion on the wiping out of sins and recording of good deeds has passed in the first chapter, section 2, hadith 10 and a few meanings of the verses and narrations were also mentioned. According to every meaning, we come to know from this hadith that the deeds are wiped out from a person's book of deeds. However, sincerity is necessary. Taking the name of Allaah Taa'la I and recital of the Kalimah Tayyibah creates sincerity. For this reason this pure Kalimah is called the Kalimah of sincerity.

HADITH TWELVE

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال إن لله تبارك وتعالى عمودا من نور بين يدي العرش فإذا قال العبد لا إله إلا الله اهتز ذلك العمود فيقول الله تبارك وتعالى اسكن فيقول كيف اسكن ولم يغفر لقائلها فيقول إني قد غفرت له فيسكن عند ذلك (رواه البزار وهو غريب كذا في الترغيب وفي مجمع الزوائد فيه عبد الله بن ابراهيم بن أبي عمرو وهو ضعيف اه قلت وبسط السيوطي في اللآلي على طرقه وذكر له شواهد)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "There is a pillar of noor before the 'arsh of Allaah Taa'la. When a person says لا إله إلا الله , then that pillar begins to shake. Allaah Taa'la I tells it to stop. It says, "How can I stop when You have not forgiven the reciter." Allaah Taa'la says, "Indeed I have forgiven him." The pillar stops at this.

Note: The scholars of hadith have debated the authenticity of this hadith. However, 'Allamah Suyuti J has written that it is narrated through various chains with different wording.

In some versions, the saying of Allaah Taa'la I is also mentioned that Allaah Taa'la I says that I have made the Kalimah Tayyibah flow from his tongue so that I may forgive him. How great is the grace and beneficiance of Allaah Taa'la I. He gives one the ability and He forgives the reciter as a completion of His grace.

There is a famous story about Hadhrat 'Ataa J. He once went to the market. There was a mad female slave for sale which he bought. When a portion of the night passed, she woke up, performed wudhu and began Salaat. She performed Salaat in such a condition that her breath was blocked on account of her tears. She then made du'a, "O Allaah Taa'la, by the love that You have for me, have mercy upon me." Hearing this, 'Ataa J said, "Slave, you should say, 'O Allaah Taa'la, by the love I have for You." She became angry upon hearing this and said, "By His truth, if He did not have love for me, he would not have let me leave my sweet sleep and let me stand (before Him)." She then recited the following couplets,

الكرب مجتمع والقلب محترق   والصبر مفترق والدمع مستبق

كيف القرار على من لا قرار له   مما جناه الهوى والشوق والقلق

يا رب غن كان شيء فيه لي فرج   فامنن على به ما دام بي رمق

Restlessness in increasing and the heart is burning

Patience has left and the tears are flowing

How can stability come to the one who has no peace

On account of the attacks of love and desire

O Allaah Taa'la, if there is something in which there is salvation from grief

Then grant to me in my life as a favour upon me

After this she said, "O Allaah Taa'la, me and Your matter is no more secret. Take me away." Saying this, she let out a scream and passed away.

There are many incidents of this type. It is also an accepted fact that without divine ability, nothing can be done.

وما تشاؤن إلا أن يشاء الله رب العالمين

And you cannot will anything except if Allaah Taa'la, the Rabb of the universe wills so.

HADITH THIRTEEN

عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليس على أهل لا إله إلا الله وحشة في قبورهم ولا منشرهم وكأني أنظر إلى أهل لا إله إلا الله وهم ينفضون التراب عن رؤوسهم ويقولون الحمد لله الذي اذهب عنا الحزن وفي رواية ليس على أهل لا إلا إلا الله وحشة عند الموت ولا عند القبر (رواه الطبراني والبيهقي كلاهما من رواية يحيى بن عبد الحميد الحماني وفي متنه نكارة كذا في الترغيب وذكر في الجامع الصغير برواية الطبراني عن ابن عمر رضي الله عنه ورقم له بالضعف في اسنى المطالب رواه الطبراني وأبو يعلى بسند ضعيف وفي مجمع الزوائد رواه الطبراني وفي رواية ليس على أهل لا إله إلا الله وحشة عند الموت ولا عند القبر في الاولى يحيى الحماني وفي الاخرى مجاشع بن عمرو كلاهما ضعيف اه وقال السخاوي في المقاصد الحسنة رواه أبو يعلى والبيهقي في الشعب والطبراني بسند ضعيف عن ابن عمر رضي الله عنه اه قلت وما حكم عليه المنذري بالنكارة مبناه أنه حمل أهل لا إله إلا الله على الظاهر على كل مسلم ومعلوم ان بعض المسلمين يعذبون في القبر والحشر فيكون الحديث مخالفا للمعروف فيكون منكرا لكنه إن أريد به المخصوص بهذه الصفة فيكون موافقا للنصوص الكثيرة من القرآن والحديث والسابقون السابقون اولآئك المقربون ومنهم سابق بالخيرات باذن الله وسبعون الفا يدخلون الجنة بغير حساب وغير ذلك من الآيات والروايات فالحديث موافق لها لا مخالف فيكون معروفا لا منكرا وذكر السيوطي في الجامع الصغير برواية ابن مردويه والبيهقي في البعث عن عمر رضي الله عنه بلفظ سابقنا سابق ومقتصدنا ناج وظالمنا مغفور له ورقم له بالحسن قلت ويؤيده حديث سبق المفردون المستهترون في ذكر الله يضع الذكر عنهم اثقالهم فيأتون يوم القيامة خفافا رواه الترمذي والحاكم عن أبي هريرة رضي الله عنه والطبراني عن أبي الدرداء رضي الله عنه كذا في الجامع ورقم له بالصحة وفي الاتحاف عن أبي الدرداء رضي الله عنه موقوفا الذين لا تزال

السنتهم رطبة من ذكر الله يدخلون الجنة وهم يضحكون وفي الجامع الصغير برواية الحاكم ورقم له بالصحة السابق والمقتصد يدخلان الجنة بغير حساب والظالم لنفسه يحاسب حسابا يسيرا ثم يدخل الجنة)

Hadhrat Ibn 'Umar τ narrates that Rasulullaah ρ said, "There will be no fear in the grave for those who say لا إله إلا الله . It is as if I see the scene of the plains of resurrection, when they will arise from their graves, dusting sand off their faces, they will say, All praise is due to Allaah Taa'la who has removed worry and grief from us."

It is explained in another hadith "that there will be no fear for those who say لا إله إلا الله at the time of death, nor in the grave."

Note: Hadhrat Ibn 'Abbas τ says that Hadhrat Jibreel υ came to Rasulullaah ρ. Rasulullaah ρ was very grieved. Hadhrat Jibreel υ said that Allaah Taa'la has sent His salaam to you and he sees you very grieved and distressed, what is the matter? (Allaah Taa'la I is well aware of the secrets of the hearts, but he asks these questions out of honour, respect and to show the greatness of something). Rasulullaah ρ said, "Jibreel, worry for my Ummah has become very great, that what will happen to them on the day of Qiyaamah?" Hadhrat Jibreel υ asked as to whether it was with regards to the non-Muslims or the Muslims. Rasulullaah ρ replied that it was with regard to the Muslims. Hadhrat Jibreel υ took Rasulullaah ρ to the graveyard of Banu Salamah. Hadhrat Jibreel υ hit his wing upon a grave and said, "Stand, by the permission of Allaah Taa'la." A person of great beauty stood up saying,

لا إله إلا الله محمد رسول الله الحمد لله رب العالمين

Hadhrat Jibreel υ told the person to return to his place, which he did. He then hit his wing upon another grave and said, "Stand, by the permission of Allaah Taa'la." An extremely ugly person, with a black face and blue eyes stood up saying, "O my regret, O my shame, O my calamity." Hadhrat Jibreel υ told him to return which he did. Hadhrat Jibreel υ then said to Rasulullaah ρ that these people will be raised in the condition that they died.

Apparently, the above mentioned hadith refers to those who have a special link and attachment and are involved with the Kalimah. A person that sells milk is synonymous with it if he sells it and has stock of it. Similar is the case with a person that sells or has shoes, or with a person that has or sells pearls, or with a person that sells or has ice. Therefore, there can be no objection raised with those who are the people of لا إله إلا الله.

There are three groups of the Ummah mentioned in Surah Faatir. One is called سابق بالخيرات , in the light of the Ahaadeeth, they will be entered into Jannah without reckoning.

It is explained in one hadith that the person who recites the Kalimah Tayyibah one hundred times will have his face shining like a full moon on the day of Qiyaamah.

Hadhrat Abu Dardaa τ says that the people whose tongues remain fresh with the Dhikr of Allaah Taa'la will enter Jannah laughing.

HADITH FOURTEEN

عن عبد الله بن عمرو بن العاص رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إن الله يستخلص رجلا من أمتي على رؤوس الخلائق يوم القيامة فينشر عليه تسعة وتسعين سجلا كل سجل مثل مد البصر ثم يقول اتنكر من هذا شيئا اظلمك كتبتي الحافظون فيقول لا يا رب فيقول افلك عذر فيقول لا يا رب فيقول الله تعالى بلى إن لك عندنا حسنة فانه لا ظلم عليك اليوم فتخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله فيقول احضر وزنك فيقول يا رب ما هذه البطاقة مع هذه السجلات فقال فانك لا تظلم اليوم فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة فلا يثقل مع الله شيئ (رواه الترمذي وقال حسن غريب وابن ماجة وابن حبان في صحيحه والبيهقي والحاكم وقال صحيح على شرط مسلم كذا في الترغيب قلت كذا قال الحاكم في كتاب الإيمان وأخرجه أيضا في كتاب الدعوات وقال صحيح الإسناد واقره في الموضعين الذهبي وفي المشكوة أخرجه برواية الترمذي وابن ماجة وزاد السيوطي في الدر فيمن عزاه إليهم أحمد وابن مردويه واللاكائ والبيهقي في البعث وفيه اختلاف في بعض الالفاظ كقوله في اول الحديث يصاح برجل من امتي على رؤوس الخلائق وفيه أيضا فيقول افلك عذر أو حسنة فيهاب الرجل فيقول لا يا رب فيقول بلى إن لك عندنا حسنة الحديث وعلم منه ان الاستدراك في الحديث على محله ولا حاجة اذا الى ما اوله القاري في المرقاة وذكر السيوطي ما يؤيد الرواية من الروايات الاخر)

Hadhrat Abdullaah bin ‘Amr bin al ‘Aas τ narrates that Rasulullaah ρ said that Allaah Taa’la will select a person and call him before the entire mankind. Ninety nine registers of deeds will be opened in front of him. Each one will be so huge that it will be as far as the eye can see. It will be asked of him as to whether he denies any of the deeds recorded in those registers, or if the appointed angels had oppressed him (whether they had recorded a sin that he did not do or whether they recorded more than he did). He will reply in the negative. (They will be no scope for rejection nor did the angels commit any oppression). It will be asked of him as to whether he has any excuse for those bad deeds. He will reply in the negative, i.e. that he has no excuse. It will be said to him that we have by us one good deed of your’s and there will be no oppression on you today. Then a piece of paper will be taken out upon which اشهد ان لا إله إلا الله واشهد ان محمدا عبده ورسوله will be written. He will be told to get it weighed. He will say, “Of what benefit will this paper be compared to so many registers?” It will be told to him that there will be no oppression on you today. Then, all the registers will be placed in one side of the scale and the piece of paper upon which the Kalimah is written upon is placed on the other sideupon which the Kalimah is written upon. The side with the registers will fly up on account of the weight of the paper. The reality is that there is nothing weightier than the name of Allaah Taa’la.

Note: It is only the blessings of ikhlaas (sincerity) that the recital of Kalimah Tayyibah once will be weightier than all those registers. For this reason it is necessary that we do not look down upon any Muslim and understand oneself to be better than them. What do we know of which action is accepted by Allaah Taa’la and will prove to be a means of their salvation? We do not know of our own actions as to whether they are accepted or not.

There is a story of two people of the Bani Israa’eel narrated in the hadith. One was a great worshipper and the other was a sinner. The worshipper always used to rebuke the sinner. The sinner used to respond by saying that leave me to my Allaah Taa’la. One day, the worshipper became very angry and said, “By Allaah Taa’la, you will never be forgiven.” Allaah Taa’la I

joined both of them in the world of the souls and forgave the sinner because he had hope of mercy, and He ordered the worshipper to be punished for taking such an oath. What doubt can there be in the fact that this oath was very severe? Allaah Taa'la I says,

اِنَّ اللهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ

Verily Allaah Taa'la does not forgive that Shirk (and kufr) be committed, but may forgive all (sins) besides this for whom He wills. *[Surah Nisaa (Women) 4:48]*

What right does anybody have to say that someone will not be forgiven? This however does not mean that if someone is involved in sin and impermissible actions he should not be reprimanded and taken to task. There are hundreds of places in the Qur'an and Hadith wherein warnings are found for not reprimanding (others when they do wrong).

It is explained in many Ahaadeeth that those who see any sin being committed and they have the ability to prevent it and they do not, then they will be punished (along with the wrongdoers). This subject has been discussed in detail in my book 'Virtues of Tabligh'. Whoever desires to study it may do so.

One important point that deserves attention is that the religious people should not understand the sinners to be definite dwellers of Jahannam. This is destructive. The ignorant should not take any pious person to be a guide and make him so big that no matter what blasphemy he utters is overlooked, this is worse than the act of the religious ones just mentioned. Rasulullaah ρ said that he who honours an innovator has helped in destroying Islaam.

In many Ahaadeeth it has been mentioned that there will be a lot of great imposters, deceivers and liars towards the end of time who will mention such Ahaadeeth to you that you have never heard. It should not be that they make you go astray and throw you into trials (fitna).

HADITH FIFTHTEEN

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم والذي نفسي بيده لوجيء بالسموت والارض ومن فيهن وما بينهن وما تحتهن فوضعن في كفة الميزان ووضعت شهادة أن لا إله إلا الله في الكفة الاخرى لرجحت بهن (أخرجه الطبراني كذا في الدر وهكذا في مجمع الزوائد وزاد في اوله لقنوا موتاكم شهادة أن لا إله إلا الله فمن قالها عند موته وجبت له الجنة قالوا يا رسول الله فمن قالها في صحته قال تلك اوجب واوجب ثم قال والذي نفسي بيده الحديث قال رواه الطبراني ورجاله ثقات الا ان أبي طلحة لم يسمع من ابن عباس رضي الله عنه)

Hadhrat Ibn 'Abbas τ narrates that Rasulullaah ρ said, "By the being in whose control my life is, if the heavens and the earth and all the people that reside therein and all that lies between them as well as all that lies under them were to be placed in one side of the scale and testification of لا إله إلا الله were to be placed on the other side, then the latter side will be heavier."

Note: Subject matter of this type has been mentioned in many different Ahaadeeth. There is no doubt that there is nothing equal to taking the pure name of Allaah Taa'la. It is a matter of misfortune and deprivation for those who take it lightly. However, sincerity creates weight in it. The weight of it will depend on how much sincerity there is. One has to straighten the shoes of the Mashaaikh in order to create this sincerity.

There was another subject matter being discussed before this advice of Rasulullaah ρ in another narration.

It was regarding this, that Rasulullaah ρ said, "Persuade the dying person to recite the Kalimah. Jannah becomes compulsory for the person who says the Kalimah upon dying." The Sahabah ψ asked, "If one says it in good health?" Rasulullaah ρ replied, "Then it will make Jannah compulsory even more." He ρ then mentioned the story of the oath mentioned above.

HADITH SIXTEEN

عن ابن عباس رضي الله عنه قال جآء النخام ابن زيد وقرد بن كعب وبحري ابن عمرو فقالوا يا محمد ما تعلم مع الله إلها غيره فقال رسول الله صلى الله عليه وسلم لا إله إلا الله بذلك بعثت وإلى ذلك ادعوا فانزل الله تعالى في قولهم قل أى شيئ أكبر شهادة (الآية) (أخرجه ابن اسحاق وابن المنذر وابن أبي حاتم أبو الشيخ كذا في الدر المنثور)

Hadhrat Ibn 'Abbas τ narrates that Nakhaam bin Zayd, Qurd bin Ka'b and Bahri bin 'Amr came to Rasulullaah ρ and said, "O Muhammad, do you not know any deity to be with Allaah Taa'la?" Rasulullaah ρ said, " لا إله إلا الله I have been sent with this Kalimah and I call people towards it." It is with regards to this the verse, قل اى شيئ أكبر شهادة (Say, "What thing offers the greatest testimony?") was revealed.

Note: Rasulullaah ρ said that I have been sent with this Kalimah, i.e. I have been made a Rasul and I call people towards it. The meaning of the advice of Rasulullaah ρ is not that he is special regarding this. All the Ambiyaa'(A.S.) were sent with this Kalimah and all the Ambiyaa'(A.S.) called people towards it. From Hadhrat Aadam υ right until Rasulullaah ρ, all the Ambiyaa'(A.S.) called towards this blessed Kalimah. What a blessed and lofty Kalimah this is, that all the Ambiyaa'(A.S.) and all true religions continue to call towards this pure Kalimah and propagate it. There has to be something behind it that no true religion is without it. The following verse of the Qur'an was revealed regarding it,

قُلْ اَیُّ شَیۡءٍ اَکۡبَرُ شَہَادَۃً ؕ

Say (O Rasulullaah), "What thing offers the greatest Testimony?" [Surah An'aam (Livestock) 6:19]

In this verse, Allaah Taa'la I gives testimony to the verification of Rasulullaah ρ. It is explained in one hadith that when a person says لا إله إلا الله , then Allaah Taa'la I verifies it and says that My slave has spoken the truth; there is no deity but Me.

HADITH SEVENTEEN

عن ليث قال قال عيسى بن مريم عليه السلام امة محمد صلى الله عليه وسلم اتقل الناس في الميزان ذلت السنتهم بكلمة ثقلت على من كان قبلهم لا إله إلا الله (أخرجه الاصبهاني في الترغيب كذا في الدر)

Hadhrat Layth ⌡ narrates that Hadhrat Isa υ said that the actions of the Ummah of Muhammad ρ will be the weightiest (in the scales of reckoning) because their tongues are used to such a Kalimah that was difficult upon the nations of the past. لا إله إلا الله

Note: It is an open fact that the emphasis and magnitude (of recital) of the Kalimah Tayyibah found in this Ummah is not found in any other Ummah. There are thousands, nay millions of Mashaaikh of Tasawwuf. Every Shaykh has hundreds of disciples. Most of them prescribe the recital of Kalimah Tayyibah thousands of times as a daily practice.

It is written in Jaami' al Usool that the minimum daily Dhikr of the name of Allaah Taa'la should be five thousand. There is no maximum. According to the sufis the minimum amount is twenty five thousand times. It is also written that the minimum daily amount of لا إله إلا الله is five thousand. These amounts differ according to the prescriptions of the Mashayikh. My objective is to show support to the statement of Hadhrat Isaa' υ through the methods of the Mashaaikh that the minimum amount of times for each person is a particular amount.

Hadhrat Shah Waliullaah ⌡ narrates from his father in Qaul e Jameel that in the initial stages of sulook, he used to say لا إله إلا الله two hundred times in a single breath.

Shaykh Abu Yazid Qurtubi ⌡ says that I heard that whoever recites لا إله إلا الله seventy thousand times will get salvation from the fire of Jahannam. Upon hearing this, I recited this amount of seventy thousand for my wife and I made a few of these a treasure for myself in the Aakhirah. There was a youngster who used to live amongst us about whom it was famous that he was a person who experienced kashf.[12] I doubted as to whether this was true or not. Once, this youngster joined us for meals. He suddenly screamed and his breathing became difficult for him. He said that my mother is burning in Jahannam, I see her condition. Qurtubi ⌡ says that I saw his state of worry. I thought to myself of giving over one of these seventy thousand completions to his mother by means of which I can establish the authenticity of this youngster. Subsequently, I gave over to his mother one of the seventy thousand completions that I had read for myself. I did this quietly in my heart and only Allaah Taa'la I was aware of these recitations of mines. The youngster immediately said that my mother has been removed from the punishment of Jahannam. Qurtubi ⌡ says that I benefitted from this incident in two ways. First, I experienced the blessings of the seventy thousand Dhikr. Second, I was convinced of the truth of that youngster.

This is a single incident. We do not know how many of these individuals are found in this Ummah. In the terminology there is a small practice known as Paas Anfaas. It is an exercise in

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[12] An ability blessed by Allaah Taa'la I to certain people that enables them to perceive things that are normally hidden from others, especially things with regards to religious matters.

which a person does not breath in or out except with the Dhikr of Allaah Taa'la I. There are millions of the Ummah of Rasulullaah ρ who are experienced in this science. What doubt can there then be in the statement of Hadhrat 'Isaa υ that their tongues are accustomed and habituated to the Kalimah لا إله إلا الله.

HADITH EIGHTEEN

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال مكتوب على باب الجنة إنني انا الله لا إله إلا انا لا أعذب من قالها (أخرجه أبو الشيخ في الدر)

Hadhrat Ibn 'Abbas τ narrates that Rasulullaah ρ said, "It is written upon the door of Jannah, 'Indeed I am Allaah Taa'la, there is no diety but Me. I do not punish the one who says it.'"

Note: Punishment for sins has been explained in many other Ahaadeeth. There is no problem if the meaning is eternal punishment. However, it is also not far fetched from the mercy of Allaah Taa'la I for Him not to punish someone, who, despite committing sins recites this Kalimah regularly with sincerity. (As was explained under Hadith 14, other details have also been mentioned under hadith 9).

HADITH NINETEEN

عن علي رضي الله قال حدثنا رسول الله صلى الله عليه وسلم عن جبرئيل عليه السلام قال قال الله عز وجل إني الله لا إله إلا انا فاعبدني من جاءني منكم يشهادة أن لا إلا إلا الله بإخلاص دخل في حصني ومن دخل حصني امن عذابي (أخرجه أبو نعيم في الحلية كذا في الدر وابن عساكر كذا في الجامع الصغير وفيه أيضا برواية الشيرازي عن علي رضي الله عنه ورقم له بالصحة وفي الباب عن عتبان بن مالك بلفظ إن الله قد حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله رواه الشيخان وعن ابن عمر رضي الله عنه بلفظ إن الله لا يعذب من عباده إلا المارد والمتمرد الذي يتمرد على الله وابى ان يقول لا إله إلا الله رواه ابن ماجة)

Hadhrat Ali τ narrates that Rasulullaah ρ said, "Allaah Taa'la Y says that Indeed I am Allaah Taa'la, there is no diety but Me, so worship Me. Whoever comes to me having testified to لا إله إلا الله with sincerity will enter My fort. And he who enters My fort will be saved from My punishment."

Note: There can be no objection raised if this virtue is conditional upon refraining from major sins (as was explained under hadith 5). If a person recites it together with committing major sins, then in accordance to divine principle, it will refer to eternal punishment. The mercy of Allaah Taa'la I, however, is not confined to principles.

It is clearly mentioned in the Noble Qur'an that Allaah Taa'la I will forgive all sins besides shirk.

It is explained in one hadith that Allaah Taa'la I punishes the person who rebels against Allaah Taa'la I and refuses to recite لا إله إلا الله.

It is mentioned in one hadith that لا إله إلا الله removes the anger of Allaah Taa'la I as long as a person does not give preference to the world over Deen. When he gives preference to the world over Deen and continues to recite لا إله إلا الله , then Allaah Taa'la I says that you are not true in your claim.

HADITH TWENTY

عن عبد الله بن عمرو رضي الله عنه عن النبي صلى الله عليه وسلم قال أفضل الذكر لا إله إلا الله وأفضل الدعاء الإستغفار ثم قرأ فاعلم أنه لا إله إلا الله واستغفر لذنبك (الآية) (أخرجه الطبراني وابن مردويه والديلمي كذا في الدر وفي الجامع الصغير برواية الطبراني ما من الذكر أفضل من لا إله إلا الله ولا من الدعاء أفضل من الإستغفار ورقم له بالحسن)

Hadhrat Abdullaah bin 'Amr τ narrates that Rasulullaah ρ said, "The best Dhikr is لا إله إلا الله and the most virtuous du'a is Istighfaar (seeking forgiveness). He then recited the verse, 'Know well that none is worthy of worship but Allaah Taa'la and seek forgiveness for your shortcomings."

Note: It has been explained in the first hadith of this section that لا إله إلا الله is the most virtuous form of Dhikr. The reason for this according to the sufis is that it has a special link with purification of the heart. On account of its blessings, the heart is purified of all filth. What could be said (of its effect) when it is accompanied by Istighfaar?

It is mentioned in one hadith that when Hadhrat Yunus υ was swallowed by the fish, then his du'a was,

لا إله انت سبحانك إني كنت من الظالمين

There is no Ilaah but You (O Allaah Taa'la). You are Pure. I have certainly been from among the wrongdoers. [Surah Ambiyaa 21:87]

The person who makes du'a using these words, his du'a will be accepted. The first hadith of this chapter explained that لا إله إلا الله is the most virtuous form of Dhikr, but therein it is said that the best du'a is الحمد لله . Here it is mentioned that the best du'a is Istighfaar. The reason for this is that it is due to differing circumstances. For a Allaah Taa'la-concious, pious person the most virtuous du'a is الحمد لله . On the other hand, a sinner is in need of Istighfaar and seeking forgiveness. Therefore, for him Istighfaar is the most important. There are different reasons for it being the most virtuous. In order to draw benefit, the most beneficial thing is praising Allaah Taa'la I. The most beneficial thing to remove difficulties and calamities is Istighfaar. There are other reasons for this type of differences.

HADITH TWENTY ONE

عن أبي بكر الصديق رضي الله عنه عن رسول الله صلى الله عليه وسلم عليكم بلا إله إلا الله والإستغفار فاكثروا منهما فان إبليس قال اهلكت الناس بالذنوب واهلكوني بلا إله إلا الله والإستغفار فلما رأيت ذلك اهلكتهم بالأهواء وهم يحسبون أنهم مهتدون (أخرجه أبو يعلى كذا في الدر والجامع الصغير ورقم له بالضعف)

Hadhrat Abu Bakr Siddeeq τ narrates that Rasulullaah ρ said, "Recite لا إله إلا الله and istighfaar in abundance because Shaytaan said that I have destroyed people with sins and they have destroyed me with لا إله إلا الله and istighfaar. When I saw this, I destroyed them with their base desires and they think that they are guided."

Note: The meaning of destroying with لا إله إلا الله and Istighfaar is that it is the ultimate objective of Shaytaan to poison the hearts of people, this has been explained in the first chapter, section 2, hadith 14. This poison will take effect only if the heart is free from the Dhikr of Allaah Taa'la I, otherwise Shaytaan has to return in disgrace. The Dhikr of Allaah Taa'la I is a means of purifying the hearts.

In a hadith of Mishkaat, Rasulullaah ρ is reported to have said that everything has a purifier; the purifier of the hearts is the Dhikr of Allaah Taa'la. Similarly, it is related in many Ahaadeeth that Istighfaar remove the dirt and rust from the heart.

Abu 'Ali Daqqaaq J says that when a person says لا إله with sincerity, then his heart is purified at once (like a wet cloth is passed over a mirror). When he says إلا الله , its light becomes apparent on the clean heart. It is quite apparent that all the effort of Shaytaan is wasted in such a case and all his work are destroyed.

The meaning of destroying with desires of the carnal self (nafs) is that a person understands falsehood to be truth and whatever comes in his heart, he takes it to be Deen and way of action. Censure of this is found in various places in the Qur'an. One verse is as follows,

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰـهَهٗ هَوٰىهُ وَ اَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّ خَتَمَ عَلٰى سَمْعِهٖ وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ (٢٣)

Have you seen the one who has taken his whims as a Ilaah (who follows the dictates of his desires); whom Allaah Taa'la has allowed to stray despite (possessing) knowledge (of the truth); whose (spiritual) ears and heart Allaah Taa'la has sealed and on whose (spiritual) eyes Allaah Taa'la has cast a veil (because of his incessant kufr and sins, he has been spiritually handicapped and is therefore unable to accept the truth)? Who can guide him after Allaah Taa'la? Will you not take heed (and mend your ways before such a handicap restrains your spiritual faculties as well)? [Surah Jaathiya (Kneeling) 45:23]

Another verse states,

وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ (٥٠)

Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah Taa'la? Verily Allaah Taa'la does not guide an oppressive (unjust)

nation (those who do things merely because it appeals to their fancy will not be rightly guided because they refuse to accept any advice). [Surah Qasas (the Stories) 28:50]

This subject matter is explained in various other places as well. It is a very great attack of Shaytaan that he presents things that are not Deen in the clothing of Deen. A person does these actions thinking it to be Deen and he anticipates reward. When he understands it to be Deen and worship, why will he make Taubah? If a person is involved in adultery, stealing etc. then there is hope for him to leave it and repent. However, when he takes something impermissible to be worship, then why should he make Taubah and why should he leave it? He will only 'progress' day after day.

This is the meaning of Shaytaan's saying that I involved them in sin but they destroyed me through Dhikr, Taubah and Istighfaar, so I entrapped them in such a way that they cannot come out of it. It is therefore necessary that one makes the ways of Rasulullaah ρ and the Sahabah ψ his guide. To adopt any way which is against the Sunnah destroys good deeds and necessitates sin.

Imam Ghazaali ﺭ narrates from Hadhrat Hasan Basri ﺭ, "The narration has reached us that Shaytaan says that I have presented sins with attractiveness and beauty but they have broken my back with istighfaar. I then presented such sins before them which they do not understand to be sin and will not make Istighfaar from it. It is desires, i.e. innovation. They understand it to be Deen and do it.

Wahb bin Munabbih ﺭ says, "Fear Allaah Taa'la, you curse Shaytaan in gatherings and obey him on the quiet and make him your friend." It is narrated from some sufis that how strange is it that after knowing the favours of a benefactor like Allaah Taa'la I and after testifying to it, He is disobeyed. Despite the enmity of Shaytaan, and after knowing his slyness and rebelliousness, he is obeyed.

HADITH TWENTY TWO

عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يموت عبد يشهد أن لا إله إلا الله وأني رسول الله يرجع ذلك إلى قلب موقن إلا دخل الجنة وفي رواية إلا غفر الله له (أخرجه أحمد والنسائ والطبراني والحاكم والترمذي في نوادر الأصول وابن مردويه والبيهقي في الاسماء والصفات كذا في الدر وابن ماجة وفي الباب عن عمران بلفظ من علم أن الله ربه وأني نبيه موقنا من قلبه حرم الله على النار روله البزار ورقم له في الجامع بالصحة وفيه أيضا برواية البزار عن أبي سعيد رضي الله عنه من قال لا إله إلا الله مخلصا دخل الجنة ورقم له بالصحة)

Hadhrat Mu'aadh bin Jabal τ narrates that Rasulullaah ρ said, "No person passes away that has testified that there is none worthy of worship but Allaah Taa'la and I am the Rasul-messenger of Allaah Taa'la firmly from his heart except that he will enter Jannah."

It is explained in another narration that Allaah Taa'la will forgive him.

Note: It is also narrated from Rasulullaah ρ in an authentic hadith that listen to the glad-tidings and tell others as well that the person who testifies to لا إله إلا الله sincerely from his heart will

enter Jannah. Allaah Taa’la I is very appreciative of sincerity and a small deed done with sincerity has a lot of reward. If a deed is done to show the world or to please people, then that deed is useless before Allaah Taa’la I. In fact, it becomes a calamity for the doer, but a small deed done with sincerity brings a lot of change. For this reason, whoever testifies to the Kalimah Shahaadah with sincerity will definitely be forgiven and will definitely be entered into Jannah to stay therein. It is possible that a person will suffer punishment for a few days on account of his sins, but it is not necessary or definite. There is no doubt in this. If Allaah Taa’la I (the King of Kings) loves a person’s sincerity, He loves some service of his, and then He can forgive all the person’s sins. It is great deprivation not to devote oneself fully to such a beneficient being.

Anyway, in these Ahaadeeth there are many promises for the person who recites Kalimah Tayyibah in which both possibilities exist. In accordance to divine principle, after suffering punishment for ones sins, there is forgiveness from the beneficient, merciful and gracious Allaaah I without punishment.

Yahya bin Aktham J was a scholar of hadith. When he passed away, someone saw him in a dream. He asked him, “What happened?” He replied, “I was presented (before Allaah Taa’la I). It was said to me, “O you sinful old man! You did this deed and that deed.” My sins were counted before me and it was told to me that you did those things. I said, “O Allaah Taa’la, did this hadith not reach me from You?” It was said, “Which hadith reached you?” I said, “ Abdur Razzaaq said to me that Ma’mar said to him that Zuhri said to him that ‘Urwah τ said to him that Ayesha radiyallahu anha said to to him that Rasulullaah ρ said to her that Jibreel υ said to him that You said that the person who grows old in Islaam, and I intend to punish him (on account of his sins), but I forgive him out of respect for his old age. And You are aware that I am old.” It was told to me, “Abdur Razzaaq spoke the truth, Ma’mar spoke the truth, Zuhri spoke the truth, ‘Urwah spoke the truth, Ayesha spoke the truth, Rasulullaah ρ spoke the truth, Jibreel υ spoke the truth and I spoke the truth.” Yahya J said that I was then told to enter into Jannah.

HADITH TWENTY THREE

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليس شيء إلا بينه وبين الله حجاب إلا قول لا إله إلا الله ودعاء الوالد (أخرجه ابن مردويه كذا في الدر وفي الجامع الصغير برواية ابن النجار ورقم له بالضعف وفي الجامع الصغير برواية الترمذي عن ابن عمر رضي الله عنه ورقم له بالصحة التسبيح نصف الميزان والحمد لله تملأه ولا إله إلا الله ليس لها دون الله حجاب حتى تخلص إليه)

Hadhrat Anas τ narrates that Rasulullaah ρ said, “There is nothing except that there is a veil between it and Allaah Taa’la, except لا إله إلا الله and the du’a of a father.”

Note: The meaning of no veil is that there is no delay in their acceptance and there is no barrier between it and its acceptance. These things mentioned in the hadith reach the court of Allaah Taa’la directly.

There is a story of a non-Muslim king. He was very harsh and a fanatic. It so happened that he was captured in a war by the Muslims. He inflicted a lot of difficulty on the Muslims. Due to this, the Muslims were eager to take revenge. They put him in a cauldron and lit a fire underneath. He began calling on his idols and wanted their help. When nothing happened, he became a Muslim and began reciting لا إله إلا الله. He continued reciting (in abundance). The fervor and sincerity with which he must have been reciting in this condition is quite apparent. Help from Allaah Taa'la I arrived immediately. Abundant rain came down, put out the fire and cooled the cauldron. A strong hurricane blew after that, taking the cauldron with it and dropping it far away in a place inhabited by non-Muslims. People gathered around the cauldron and were shocked at this amazing scene. They asked him what happened. All the people became Muslims upon listening to his story.

HADITH TWENTY FOUR

عن عتبان بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لن يوافي عبد يوم القيامة يقول لا إله إلا الله يبتغي بذلك وجه الله إلا حرم على النار (أخرجه أحمد والبخاري ومسلم وابن ماجة والبيهقي في الاسماء والصفات كذا في الدر)

Hadhrat Itbaan bin Maalik τ narrates that Rasulullaah ρ said, "No person will come on the day of Qiyaamah who had said لا إله إلا الله only to please Allaah Taa'la, except that he will be forbidden for the fire."

Note: In accordance to the divine principle, recital of Kalimah Tayyibah with sincerity will make the fire of Jahannam forbidden on condition that a person stays away from major sins. Or it could refer to being forbidden from being in the fire forever. However, if Allaah Taa'la I can free a person who recites the Kalimah Tayyibah sincerely totally from Jahannam despite him committing major sins, then none can stop Him. We find mention in the Ahaadeeth of certain people whom Allaah Taa'la I will summon on the Day of Qiyaamah and He will tell them that you committed this sin and that sin. When many of his sins will be counted before him, he will think that he is destroyed and that there is no way out except to admit to everything. It will be then said to him that we covered your sins in the world and today we shall cover them too. We have forgiven you. Many incidents of this nature are found in the Ahaadeeth.

It is therefore not far fetched that this happens with those involved in Dhikr. There is great blessings and benefits in taking the pure name of Allaah Taa'la I. For this reason, one should not hesitate in doing as much as possible. How blessed are those personalities who have understood the blessings of this Kalimah and have spent their lives in reciting it as a routine practice.

HADITH TWENTY FIVE

عن يحيى بن طلحة بن عبد الله رضي الله عنه قال روي طلحة حزينا فقيل له مالك قال إني سمعت رسول الله صلى الله عليه وسلم يقول إني لأعلم كلمة لا يقولها عبد عند موته إلا نفس الله عنه كربته واشرق لونه ورآى ما يسره وما منعني ان اسأله عنها إلا قدرة عليه حتى مات فقال عمر رضي الله عنه إني لأعلمها قال فما هي قال لا نعلم كلمة هي أعظم من كلمة امر بها عمه لا إله إلا الله قال فهي والله هي (أخرجه البيهقي في الاسماء والصفات كذا في الدر قلت أخرجه الحاكم زقال صحيح على شرط الشيخين واقره عليه الذهبي وأخرجه أحمد وأخرج أيضا من مسند عمر رضي الله عنه بمعناه بزيادة فيهما وأخرجه ابن ماجة عن يحيى بن طلحة عن امه وفي شرح الصدور للسيوطي وأخرج أبو يعلى والحاكم بسند صحيح عن طلحة رضي الله عنه وعمر رضي الله عنه قالا سمعنا رسول الله صلى الله عليه وسلم يقول اني اعلم كلمة الحديث)

It is narrated from Hadhrat Yahya bin Talha bin Abdullaah that Hadhrat Talha τ was seen in a sad mood by the people. Someone enquired from him as to what the matter was. He said, “I heard Rasulullaah ρ saying that he knows of such a Kalimah that if a person says it at the time of passing away, then the difficulties of death will be removed from him, his face will shine and he will witness happy scenes. However, I could not ask Rasulullaah ρ as to what that Kalimah was.” Hadhrat ‘Umar τ said, “I know what it is.” Hadhrat Talha τ asked joyously, “What is it?” Hadhrat ‘Umar τ said, “We do not know of any Kalimah greater than the one that Rasulullaah ρ presented to his uncle, and that is لا إله إلا الله.” He said, “By Allaah Taa’la, it is this. By Allaah Taa’la, it is this.”

Note: It is known and understood from many Ahaadeeth that the Kalimah Tayyibah is complete noor (light) and happiness. Hafidh Ibn Hajar ; has written in Munabbihaat, narrating from Hadhrat Abu Bakr Siddiq τ that there are five darknesses and only five things can remove those darknesses. Love of the world is darkness and its light is Taqwa. Sinning is darkness and its light is Taubah (repentance). The grave is darkness and its light is لا إله إلا الله محمد رسول الله . The Aakhirah is darkness and its light is good deeds. The bridge of Siraat is darkness and conviction is its light.

Raabia ‘Adawiyya rahmatullaahi alayha was a famous saintly woman. She used to perform Salaat the entire night. After true dawn she used to sleep a little. Once the morning moon light used to disappear, she would wake up worried and rebuke her nafs that till when will you sleep? The time of the grave is soon in which you will sleep till the trumpet is blown. When her time of death came close, she made a bequest to her (female) servant to wrap her in the woolen cloth - as her shroud - in which she used to perform the tahajjud Salaat and not to inform anyone of her demise.in accordance to the bequest, the servant wrapped and buried her.

The servant saw her in a dream wearing beautiful clothes. She asked, “What happened to your cloth in which you were shrouded?” She said, “It has been folded and kept with my deeds.” She then requested for advice. She said, “Make as much Dhikr as you can. You will become worthy of envy in the grave.”

HADITH TWENTY SIX

عن عثمان رضي الله عنه قال إن رجالا من أصحاب النبي صلى الله عليه وسلم حين توفي حزنوا عليه حتى كاد بعضهم يوسوس قال عثمان رضي الله عنه وكنت منهم فبينا انا جالس مر على عمر رضي الله عنه وسلم فلم اشعر به فاشتكى عمر رضي الله عنه إلى أبي بكر رضي الله عنه ثم اقبلا حتى سلما على جميعا فقال أبو بكر رضي الله عنه ما حملك على ان لا ترد على اخيك عمر رضي الله عنه سلامه قلت ما فعلت فقال عمر رضي الله عنه بلى والله لقد فعلت قال قلت والله ما شعرت انك مررت ولا سلمت قال أبو بكر رضي الله عنه صدق عثمان رضي الله عنه قد شغلك عن ذلك امر فقلت اجل قال ما هو قلت توفى الله تعالى نبيه صلى الله عليه وسلم قبل ان نسأله عن نجاة هذا الامر قال أبو بكر رضي الله عنه قد سألته عن ذلك فقمت إليه وقلت له بابي انت وامي انت احق بها قال ابو بكر رضي الله عنه قلت يا رسول الله ما نجاة هذا الامر فقال رسول الله صلى الله عليه وسلم من قبل مني الكلمة التي عرضت على عمى فردها فهي له نجاة (رواه أحمد كذا في المشكوة وفي مجمع الزوائد رواه أحمد والطبراني في الاوسط باختصار وأبو يعلى بتمامه والبزار بنحوه وفيه رجل لم يسم لكن الزهري وثقه وابهمه اه قلت وذكر في محمع الزوائد له متابعات بالفاظ متقاربة)

It is narrated from Hadhrat ‘Uthmaan τ that the companions of Rasulullaah ρ became involved in all sorts of thoughts upon the demise of Rasulullaah ρ. Hadhrat Uthmaan τ says that I was also one of those who were totally absorbed in different thoughts. Hadhrat ‘Umar τ came to me and greeted me with salaam but I did not have the slightest idea that he did so. Hadhrat ‘Umar τ complained of this to Hadhrat Abu Bakr τ (that apparently Hadhrat ‘Uthmaan τ is angered because he did not reply to my greeting). Both of them then went to Hadhrat ‘Uthmaan τ and greeted him with salaam. Hadhrat Abu Bakr τ asked him as to why he did not reply to the greeting of his brother, ‘Umar. He replied, “I did not do so.” Hadhrat ‘Umar τ said, “It is indeed so.” I said, “I did not know when you came, nor am I aware of your salaam.” Hadhrat Abu Bakr τ said that you are speaking the truth and probably you were absorbed in thought. I said, “Indeed I was absorbed in deep thought.” Hadhrat Abu Bakr τ asked as to what I was thinking about. I said, “Rasulullaah ρ has passed away and we did not enquire from him as to that thing in which our salvation lies.” Hadhrat Abu Bakr τ said, “I asked him.” I stood up and said, “May my parents be sacrificed for you. You were the most worthy of having asked.” (Because you surpassed everyone in matters of deen) Hadhrat Abu Bakr τ said, “I asked Rasulullaah ρ as to what will be of salvation.” He ρ said, “He who accepts the Kalimah that I presented to my uncle and he rejected, that is the Kalimah of salvation.”

Note: The meaning of being involved in thoughts here is that the Sahabah ψ became so worried on account of the immense grief and despair at that time. It was such that great Sahabah like Hadhrat ‘Umar τ took his sword and said that he will kill the person who says that Rasulullaah ρ has passed away.

(He also said) that Rasulullaah ρ is gone to meet his Rabb like Hadhrat Moosa υ went to Mount Toor.

Some Sahabah ψ said that now Deen is finished.

Some thought that now there was no was no way that Islaam could progress.

Some were dumbfounded and could not say anything.

Only Hadhrat Abu Bakr Siddiq τ who, despite having total love for Rasulullaah ρ, stood firm. He gave a fervent sermon, in which he recited the verse,

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَائِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ

Muhammad ρ is but a Rasul (of Allaah Taa'la and not a god). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam on the false witness of the hypocrites)? He who turns back on his heels can never harm Allaah Taa'la in the least (because he will be harming only himself). [Surah Aal-Imraan 3:144]

I have briefly mentioned this story in my work, 'Stories of the Sahabah ψ'.

Further, it is asked as to what will be a means of salvation. There are two meanings of this. One is that the parts of Deen are many, so what is the basis of all these parts that one cannot do without? In accordance to this meaning, the answer is apparent that the entire foundation of Deen is the Kalimah Shahadah and the root of Islaam is the Kalimah Tayyibah.

The second meaning is that many hardships are experienced in Deen. Whisperings surround one, and the obstructions of Shaytaan are a separate calamity. Worldly necessities also pull one towards it. In this instance, the meaning of the hadith will be that abundant recital of Kalimah Tayyibah is a remedy for all these things in that it creates sincerity. It purifies the heart. It is a means of destroying Shaytaan. (All these narrations explain the effect of Kalimah Tayyibah).

It is mentioned in one hadith that the Kalimah لا إله إلا الله removes ninety nine calamities from its reciter, the lightest of them is grief which troubles a person all the time.

HADITH TWENTY SEVEN

عن عثمان رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول إني لأعلم كلمة لا يقولها عبد حقا من قلبه إلا حرم على النار فقال له عمر بن الخطاب رضي الله عنه انا احدثك ما هي هي كلمة الإخلاص التي اعز الله تبارك وتعالى بها محمدا صلى الله عليه وسلم وأصحابه رضي الله عنهم وهي كلمة التقوى التي الاص عليها نبي الله صلى الله عليه وسلم عمه ابا طالب عند الموت شهادة أن لا إله إلا الله (رواه أحمد وأخرجه الحاكم بهذا اللفظ وقال صحيح على شرطهما واقره عليه الذهبي وأخرجه الحاكم برواية عثمان رضي الله عنه عن عمر رضي الله عنه مرفوعا إني لأعلم كلمة لا يقولها عبد حقا من قلبه فيموت على ذلك إلا حرمه الله على النار لا إله إلا الله وقال هذا صحيح على شرطهما ثم ذكر له شاهدين من حديثهما)

It is narrated from Hadhrat 'Uthmaan τ that he said that he heard Rasulullaah ρ saying, "Indeed I know of a Kalimah, no one says it sincerely from his heart except that he is forbidden upon the fire." Hadhrat 'Umar τ said to him, "Shall I tell you what that Kalimah is, it is that Kalimah of Ikhlaas by means of which Allaah Taa'la I honoured Rasulullaah ρ and his companions. It is that Kalimah of Taqwa that Rasulullaah ρ presented to his uncle at the time of his death, it is to testify to لا إله إلا الله."

Note: The story of Abu Taalib – the uncle of Rasulullaah ρ - is famous and well known in the books of hadith, tafseer, and history. When the time for his death was close, then, because his favours upon Rasulullaah ρ and the Muslims were a lot, Rasulullaah ρ went to him and told him, "O my uncle, say لا إله إلا الله so that I can get a chance to intercede on your behalf on the Day of Qiyaamah and I can bear testimony before Allaah Taa'la I that you have accepted Islaam." He said, "People will accuse me of accepting my nephew's religion due to fear of death. If it was not for this, I would have recited the Kalimah and cooled your eyes." Rasulullaah ρ returned grieved upon this. The following verse of the Qur'an was revealed regarding this,

اِنَّکَ لَا تَہۡدِیۡ مَنۡ اَحۡبَبۡتَ وَلٰکِنَّ اللہَ یَہۡدِیۡ مَنۡ یَّشَآءُ ۚ وَ ہُوَ اَعۡلَمُ بِالۡمُہۡتَدِیۡنَ (۵۶)

Verily you (O Rasulullaah ρ) cannot guide those whom you love (to Islaam), but Allaah Taa'la guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (and who deserve to be guided to Imaan). [Surah Qasas (the Stories) 28:56]

It has also become apparent from this incident that those who are involved in sin and remain indifferent to Allaah Taa'la I and His Rasul ρ and understand that they will get salvation by the du'a of some pious person are mistaken. The Being in control of everything is Allaah Taa'la I and we should turn to Him. It is necessary to establish a true relationship with Him. However, the company of the pious, their du'a, and their attention serves as an aid (in attaining salvation).

HADITH TWENTY EIGHT

عن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لما اذنب آدم الذنب الذي اذنبه رفع رأسه إلى السماء فقال أسألك بحق محمد صلى الله عليه وسلم إلا غفرت لي فاوحى الله إليه من محمد فقال تبارك اسمك لما خلقتني رفعت رأسي إلى عرشك فاذا فيه مكتوب لا إلا إلا الله محمد رسول الله صلى الله عليه وسلم فعلمت أنه ليس احد اعظم عندك قدرا عمن جعلت اسمه مع اسمك فاوحى الله إليه يا آدم إنه آخر النبيين من ذريتك ولولاه ما خلقتك (أخرجه الطبراني في الصغير والحاكم وأبو نعيم والبيهقي كلاهما في الدلائل وابن عساكر في الدر وفي مجمع الزوائد رواه الطبراني في الاوسط والصغير وفيه من لم اعرفهم قلت ويؤيد الاخر الحديث المشهور لولاك لما خلقت الافلاك قال القاري في الموضوعات الكبير موضوع لكن معناه صحيح وفي التشرف معناه ثابت ويؤيد الاول ما ورد في غير رواية من أنه مكتوب على العرش ولوراق الجنة لا إله إلا الله محمد رسول الله كما بسط طرقه السيوطي في مناقب اللالي في غير موضع وبسط له شواهد أيضا في تفسيره في سورة الم نشرح)

Hadhrat 'Umar τ narrates that Rasulullaah ρ said that when Aadam (υ) made a mistake, he lifted his head towards the heavens and then said, "O Allaah Taa'la, I ask you in the name of Muhammad to forgive me." It was revealed to him, "Who is Muhammad?" He replied, "When You created me, then I saw written upon the 'arsh لا إله إلا الله محمد رسول الله. I understood that Muhammad (ρ) is a great personality according to You such that You have placed his name with Your name." It was revealed to him, "O Aadam, he is the final Nabi-messenger from your progeny. If it was not for him, I would not have created you."

Note: There are many narrations that describe the du’as that Hadhrat Aadam υ made and how he begged and besought (for pardon). There is no contradiction between them. Only the person who has experienced the anger of his master can know this. What does not happen to the servants of the baseless masters (of this world)? On the other side is the anger of the King of Kings, Sustainer of the Universe. This was directed at whom? That personality before whom the angels were commanded to prostrate and was made to be close to Allaah Taa’la I. The more close a person is to someone, the more the effect of the admonishment will be, on the condition that the person is not mean. Here, a Rasul was involved.

Hadhrat Ibn ‘Abbas τ says that Hadhrat Aadam υ cried so much that the tears of all the people in the world cannot equal his tears. He did not lift his head for forty years. Hadhrat Buraydah τ narrates from Rasulullaah ρ that if the crying of Hadhrat Aadam υ were to be compared to the crying of the entire world, his crying will be more.

In one hadith it is mentioned that if his tears were to be weighed in comparison to all the tears of all his children, his tears will weigh more. The manner in which he besought is quite apparent.

یاں لب پہ لاکھ لاکھ سخن اضطراب میں   واں ایک خامشي تيري سب کے جواب میں

Here on the tongue there are thousands of restless words

There is a silent answer to them all

Therefore, there can be no objection raised on all the narrations. From all the ways that he sought pardon, one was through taking the name of Rasulullaah ρ.

The second subject matter discussed in this hadith is the writing of لا إله إلا الله محمد رسول الله on the ‘arsh. Rasulullaah ρ said that I entered Jannah and saw three lines written in gold on both sides, the first line had لا إله إلا الله محمد رسول الله (there is no deity but Allaah Taa’la and Muhammad is the Rasul of Allaah Taa’la) , the second was ما قدمنا وجدنا وما أكلنا ربحنا وما خلقنا خسرنا (whatever we sent forth we have found and what we ate we benefitted and what we left we lost), and the third was امة مذنبة ورب غفور (a sinful Ummah and a forgiving Rabb).

A pious person says that I reached a city in India and I saw a tree whose fruit resembled almonds. It has two shells. When they were opened, then there was a green leaf rolled up therein. When the leaf is opened, then it is written in red, لا إله إلا الله محمد رسول الله. I told this to Abu Ya’qoob ⅃. He said that it is not surprising. I caught a fish in Ila, it was written لا إله إلا الله on one ear and محمد رسول الله on the other ear.

HADITH TWENTY NINE

عن اسماء رضي الله عنها بنت يزيد بن السكن عن رسول الله صلى الله عليه وسلم أنه قال اسم الله الأعظم في هاتين الآيتين وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم و الم الله لا إله إلا هو الحى القيوم (أخرجه ابن أبي شيبة وأحمد والدارمي وأبو داؤد والترمذي وصححه وأبن ماجة وأبو مسلم الكرخي في السنن وابن الضريس وابن أبي حاتم والبيهقي في الشعب كذا في الدر)

Hadhrat Asma radiyallahu anha narrates from Rasulullaah ρ that he said, "The greatest name of Allaah Taa'la[13] is found between these two verses,

1. وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم

   Your Ilaah is but One Ilaah. There is no other Ilaah but Him. The Compassionate, The Most Merciful [Surah Al Baqarah (the Bull) 2:163]

2. الم الله لا إله إلا هو الحى القيوم

   Alif Laam Meem. Allaah Taa'la (is He) besides whom there is no other Ilaah; (He is) The Living, The Maintainer. [Surah Aal Imraan 3:1,2]

Note: There are many Ahaadeeth narrated with regards to the Ism A'zam that the du'a made after saying it is accepted.

However, there is a difference of opinion in specifying the Ism A'zam. This is the system of Allaah Taa'la I. Due to keeping the prestigious things hidden, difference of opinion is created. Subsequently, there is difference of opinion with regards to the night of power, the time on the day of jumu'ah in which du'a is accepted etc. There are many benefits of this. These I have collected in my book 'Virtues of Ramadhaan'.

Similarly, there are different narrations related to specifying the Ism A'zam. One of these is the one mentioned above. There are other narrations that state these very same verses as well. Hadhrat Anas τ narrates from Rasulullaah ρ that there is no verse more severe upon the rebellious and evil Shayateen than the two that begin with,

وإلهكم إله واحد

Ibraaheem bin Wasma ﺭ says that these verses are effective in curing madness. The person who reads the following verses with due importance will be protected from these things,

وَ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (١٦٣)

[13] Known as Ism A'dham

Your Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful. [Surah Al-Baqara (the Bull) 2:163]

اَللهُ لَا اِلٰـهَ اِلَّا ہُوَ اَلْحَىُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِہٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْہِمْ وَمَا خَلْفَہُمْ وَلَا يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِہٖ اِلَّا بِمَاشَآءَ وَسِعَ كُرْسِيُّہُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَئُوْدُهٗ حِفْظُہُمَا وَہُوَ الْعَلِىُّ الْعَظِيْمُ (٢٥٥)

Allaah Taa'la (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him. To Him belong all that is in the skies and all within the earth. Who is there that can intercede before Him without His permission? (None can do this.) He knows what is before them (He knows what lies ahead for His creation) and what is behind them while they surround (possess) none of His knowledge except if He wills (except what He teaches them). His throne (His knowledge and His power) includes (extends over) the heavens and the earth (and whatever is within them) and He never tires of caring for them. He is High (above His creation), The Tremendous (the Supreme). [Surah Al-Baqara (the Bull) 2:255]

لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَہَا لَہَا مَا كَسَبَتْ وَعَلَيْہَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَہٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِہٖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ (٢٨٦)٪

Allaah Taa'la does not place on a soul a responsibility (duty) except what is within its capability (Allaah Taa'la shall therefore not take one to task for involuntary thoughts that enter one's mind). It (every soul) shall receive to its favour (credit) that (good acts) which it had earned and to its harm shall be what (sins) it had carried out. (Say,) O our Rabb, do not take us to task if we forget or make mistakes (do not punish us if we do wrong through forgetfulness or by mistake). Our Rabb, do not place such responsibilities (duties) on us as You had placed on those before us. Our Rabb, do not enforce (impose) on us that which we do not have the strength to bear. Overlook (our sins), forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon. [Surah Al-Baqarah (the Bull) 2:286]

اِنَّ رَبَّكُمُ اللهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّہَارَ يَطْلُبُہٗ حَثِيْثًا وَّ الشَّمْسَ وَ الْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِہٖ اَلَا لَہُ الْخَلْقُ وَ الْاَمْرُ تَبٰرَكَ اللهُ رَبُّ الْعٰلَمِيْنَ (٥٤) اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً اِنَّہٗ لَا يُحِبُّ الْمُعْتَدِيْنَ (٥٥) وَ لَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِہَا وَادْعُوْہُ خَوْفًا وَّطَمَعًا اِنَّ رَحْمَتَ اللهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ (٥٦)

Undoubtedly your Rabb is Allaah Taa'la, Who has created the heavens and the earth in six days (even though He could have created it all in a second) and then turned (focused) His attention on the Throne. He covers the day with the night, (each one) hurrying to follow the other. The sun, moon and the stars are all subjugated (made to be obedient) by His command (power). Behold! (all) Creation and command (authority) belong to Him. Blessed is Allaah Taa'la, the Rabb of the (entire) universe. Call (pray only to) your Rabb in humility (with sincerity) and in secrecy (without show). Verily, He does not like those who overstep the limits (who do things that are against the Shari'ah). Do not cause corruption on earth after it has been set in order (do not introduce customs and manners of kufr into Islaam and do not pollute and spoil the earth that Allaah Taa'la has created perfectly) and call (pray to) Him in fear (of His punishment) and hope (for His mercy). Undoubtedly, the mercy of your Rabb is close to those who do good. [Surah A'raaf (the High Wall) 7:54, 55, 56]

ہُوَ اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ عٰلِمُ الۡغَیۡبِ وَ الشَّہَادَۃِ ۚ ہُوَ الرَّحۡمٰنُ الرَّحِیۡمُ (۲۲) ہُوَ اللّٰہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ اَلۡمَلِکُ الۡقُدُّوۡسُ السَّلٰمُ الۡمُؤۡمِنُ الۡمُہَیۡمِنُ الۡعَزِیۡزُ الۡجَبَّارُ الۡمُتَکَبِّرُ ؕ سُبۡحٰنَ اللّٰہِ عَمَّا یُشۡرِکُوۡنَ (۲۳) ہُوَ اللّٰہُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَہُ الۡاَسۡمَآءُ الۡحُسۡنٰی ؕ یُسَبِّحُ لَہٗ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ (۲۴)

He is Allaah Taa'la, there is no Ilaah but He. He is the Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allaah Taa'la besides Whom there is no Ilaah. He is the Sovereign, the Most Pure, the Giver of peace (safety), the Giver of security (shelter), the Vigilant, the Mighty, the Overpowering, the Glorious. He is Pure from whatever (partners) they (the Mushrikeen) ascribe to Him. (None can compare with His being, attributes or actions). He is Allaah Taa'la, the Creator, the Perfect Maker, the Fashioner, Who has the most beautiful names (of supreme beauty and perfection). Whatever is in the heavens and the earth glorifies Him. He is the Mighty (with absolute power), the Wise (with absolute knowledge and wisdom). [Surah Hashar (the Exile) 59:22, 23, 24]

It has also reached us that these verses are written on the corner of the 'arsh. Ibraaheem J also used to say that if children are in fear or there is fear of the evil eye then these verses should be written for them.

'Allamah Shaami J narrates from Imam Abu Hanifah J that the Ism A'zam is 'Allaah Taa'la'. He also writes that this view is that of Imam Tahaawi J and other scholars. Most of the great sufis share this view. It is for this reason that a lot of Dhikr of this pure name is prescribed.

This has also been narrated from Sayyid at Taa'ifah Hadhrat Shaykh Abdul Qaadir Jilaani J, he says that the Ism A'zam is 'Allaah Taa'la' on the condition that when you take His name, nothing is nothing in your heart besides Him. He J says that when the masses take this pure name, it should be with honour and fear. Those above them, the special ones, should say it in such a way that they are conscious of the Being and Qualities of Allaah Taa'la I. It is necessary for the most special ones that there should be nothing in their hearts besides His pure being. He J says that this pure name has been mentioned in the Qur'an innumerable times, about two thousand three hundred and sixty times.

Shaykh Ismaa'eel Farghaani J says that for a long time I hoped to learn the Ism A'zam. I used to do a lot of (spiritual) exercises, I used to stay in poverty for days to such an extent that I used to fall unconscious on account of hunger. One day, I was sitting in the Masjid of Damascus. Two people entered the Masjid and stood near me. I looked at them and thought that they must be angels. One said to the other, "Do you wish to learn the Ism A'zam?" He replied, "Yes, tell me." I began thinking when listening to this conversation. He said, "The word is Allaah Taa'la, on the condition that it is said with sidq lija." Shaykh Ismaa'eel J says that the meaning of sidq lija is that the condition of the person at the time of saying it should be like a drowning person (in a river) and there is no one to save him. The sincerity with which the name is called out at that time is meant here.

In order to learn the Ism A'zam one has to have great capability, have a lot of discipline and tolerance. It is related of one saint that he knew the Ism A'zam. A poor man came to him and asked him to teach him the Ism A'zam. The pious man told him that you do not have the

capacity within you. The poor man said that I do have the capacity. The pious man told him to go and sit at a particular place and then tell him what he saw there. The poor man went there and saw an old man carrying wood on his shoulders. A policeman came in front of him who hit the old man and confiscated the wood. The poor man became very angry with the policeman. He came back and narrated what he saw and said that if I knew the Ism A'zam I would have made du'a against the policeman. The pious man told him that I learnt the Ism A'zam from that very same old man.

HADITH THIRTY

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يقول الله تبارك وتعالى أخرجوا من النار من قال لا إله إلا الله وفي قلبه مثقال ذرة من الإيمان أخرجوا من النار من قال لا إله إلا الله أو ذكرني أو خافني في مقام (أخرجه الحاكم برواية المؤمل عن المبارك بن فضالة وقال صحيح الاسناد واقره عليه الذهبي وقال الحاكم قد تابع أبو داؤد مؤملا على روايتة واختصره)

Hadhrat Anas τ narrates that Rasulullaah ρ said, "Allaah Taa'la will say, 'Take out from the fire every such person who said لا إله إلا الله and there is an iota of Imaan, take out from the fire every such person who said لا إله إلا الله or remembered me or feared me at any moment."

Note: We can come to learn of just a little of the great blessings that Allaah Taa'la I has kept in this pure Kalimah from the fact that if a hundred year old man who passes his life in kufr and shirk recites this pure Kalimah once with faith, then he becomes a Muslim and all the sins he committed got washed away. Even after bringing Imaan, if he commits a sin, then too, he will be taken out of Jahannam due to the blessings of this Kalimah.

Hadhrat Hudhayfah τ - the secret keeper of Rasulullaah ρ - narrates from Rasulullaah ρ that (A time will come) in which Islaam will become old and worn out like the printed shapes on an old cloth. No one will know of the fasting, or of the Hajj, or of the zakaat. Finally, one night will be such that the Qur'an will be lifted such that not a single verse of it will remain. The old men and old women will say that we heard our elders reciting the Kalimah لا إله إلا الله , and we shall also recite it. One of the students of Hadhrat Hudhayfah τ asked, "If no pillar like zakaat, Hajj or fasting will remain, then of what benefit will the Kalimah be?" Hadhrat Hudhayfah τ kept quiet. The student repeated his question. The third time, Hadhrat Hudhayfah τ replied, "At some time or the other the person will be taken out of Jahannam " What this means is that after suffering punishment for not observing the fundamentals of Islaam, a person will gain salvation through the blessings of this Kalimah. This is the meaning of the above hadith that even if a person has a slight amount of Imaan, then too, at some time he will be taken out.

It is mentioned in one hadith that the person who recites لا إله إلا الله , it will definitely be of aid to him some day even though he has to suffer some punishment.

HADITH THIRTY ONE

عن عبد الله بن عمرو رضي الله عنه قال اتى النبي صلى الله عليه وسلم اعرابي عليه جبة من طيالسة مكفوفة بالديباج فقال ان صاحبكم هذا يريد ان يرفع كل راع وابن راع ويضع كل فارس وابن فارس فقام النبي صلى الله عليه وسلم مغضبا فاخذ بمجامع ثوبه فاجتذبه وقال الا ارى عليك ثياب من لا يعقل ثم رجع رسول الله صلى الله عليه وسلم فجلس فقال ان نوحا لما حضرته الوفاة دعا ابنيه فقال اني قاص عليكما الوصية آمركما باثنين وانهاكما عن اثنين انهاكما عن الشرك والكبر وآمركما بلا إله إلا الله فان السموت والأرض وما فيهما لو وضعت في كفة الميزان ووضعت لا إله إلا الله في الكفة الاخرى كانت ارجح منهما ولو ان السموت والأرض وما فيهما كانت حلقة فوضعت لا إله إلا الله عليها لقصمتها وآمركما بسبحان الله وبحمده فانهما صلوة كل شيء وبهما يرزق كل شيء (أخرجه الحاكم وقال صحيح الاسناد ولم يخرجه للصقعب ابن زهير فانه ثقة قليل الحديث اه واقره عليه الذهبي وقال الصقعب ثقة ورواه ابن عجلان عن زيد بن اسلم مرسلا اه قلت ورواه أحمد في مسنده بزيادة فيه بطرق وفي بعض منها فان السموت السبع والارضين السبع كن حلقة مبهمة قصمتهن لا إله إلا الله وذكر المنذري في الترغيب عن ابن عمر رضي الله عنه مختصرا وفيه لو كانت حلقة لقصمتهن حتى تخلص الى الله ثم قال رواه البزار ورواته محتج بهم في الصحيح الا ابن اسحق وهو في النسائ عن صالح بن سعيد رفعه الى سليمان بن يسار الى رجل من الانصار لم يسمه ورواه الحاكم عن عبد الله وقال صحيح الاسناد ثم ذكر لفظه قلت وحديث سليمان بن يسار يأتي في بيان التسبيح وفي مجمع الزوائد رواه أحمد ورواه الطبراني بنحوه ورواه البزار من حديث ابن عمر رضي الله عنه ورجال أحمد ثقات قال في رواية البزار محمد بن اسحق وهو مدلس وهو ثقة)

Hadhrat Abdullaah bin ‘Amr τ narrates that a villager who was wearing a cloak of silk that had a hem of brocade came to Rasulullaah ρ. Addressing the Sahabah ψ, he said, “Your companion wants to elevate every shepard and his children, and he wants to bring down every horseman and his children.” Rasulullaah ρ stood up angrily and took hold of his collar, pulled it slightly and said, “Do you not see that you are dressed like a fool?” Rasulullaah ρ returned to his seat and said, “When Hadhrat Nuh υ was about to pass away, he called both his sons and said, “I give you parting advice in which I prevent you from two things and command you to do two things. I prevent you from shirk and from pride. And the two things that I command, one is for if the heavens and the earth and all that is within them were to be placed on one side of the balance and in the second لا إله إلا الله that was said with sincerity is placed, then the latter will outweigh the other, and if the all the heavens and the earth and all that is within them were to be made into a circle and this pure Kalimah were to be placed on top of it, then it will crush on account of its weight. The second thing I command you to do is سبحان الله وبحمده , these two sentences are the Salaat of every creation and everything is granted sustenance due to its blessings.”

Note: The meaning of the statement of Rasulullaah ρ regarding clothing is that the outer appearance shows the inner appearance. The person whose outward appearance is bad, then it is most likely that his inward is just as bad. That is why effort is made to correct the outer appearance because the inward follows it. The sufis give due importance to external cleanliness, wudhu etc. so that the inner purity can be attained. Those who say that the inner should be good no matter in what condition the outer is are not correct. It is a separate objective for the inner self to be good, and a separate objective for the outer to be good. A du’a of Rasulullaah ρ is as follows,

اللهم اجعل سريرتي خيرا من علانيتي واجعل علانيتي صالحة

O Allaah Taa'la, make my inner condition better than my outer condition and make my outer condition pious.

Hadhrat 'Umar τ says that Rasulullaah ρ taught me this du'a.

HADITH THIRTY TWO

عن أنس رضي الله عنه أن ابا بكر رضي الله عنه دخل على النبي صلى الله عليه وسلم وهو كئيب فقال النبي صلى الله عليه وسلم مالى اراك كئيبا قال يا رسول الله كنت عند ابن عم لي البارحة فلان وهو يكيد بنفسه قال فهل لقنته لا إله إلا الله قال قد فعلت يا رسول الله قال فقالها قال نعم قال وجبت له الجنة قال ابو بكر رضي الله عنه يا رسول الله كيف هي للاحياء قال هي اهدم لذنوبهم هي اهدم لذنوبهم (رواه ابو يعلى والبزار وفيه زائدة بن ابي الرقاد وثقه القواري وضعفه البخاري وغيره كذا في مجمع الزوائد وأخرج بمعناه عن ابن عباس رضي الله عنه ايضا قلت وروى عن علي رضي الله عنه مرفوعا من قال اذا مر بالمقابر السلام على اهل لا إله إلا الله من اهل لا إله إلا الله كيف وجدتم قول لا إله إلا الله يا لا إله إلا الله اغفر لمن قال لا إله إلا الله واحشرنا في زمرة من قال لا إله إلا الله غفر له ذنوب خمسين سنة قيل يا رسول الله من لم تكن له ذنوب خمسين سنة قال لوالديه ولقرابته المسلمين رواه الديلمي في تاريخ همدان والرافعي وابن النجار كذا في منتخب كنز العمال لكن روى نحوه السيوطي في ذيل اللالي وتكلم على سنده وقال الاسناد كله ظلمات ورمى رجاله بالكذب وفي تنبيه الغافلين وروى عن بعض الصحابة رضي الله عنهم من قال لا إله إلا الله من قلبه خالصا ومدها بالتعظيم كفر الله عنه اربعة آلاف ذنب من الكبائر قيل ان لم يكن له اربعة آلاف ذنب قال يغفر من ذنوب اهله وجيرانه اه قلت وروى بمعناه مرفوعا لكنهم حكموا عليه بالوضع كما في ذيل اللالي نعم يؤيده الامر بدفن جواز الصالح وتاذيه بجوار السوء ذكره السيوطي في اللالي بطرق وورد السلام على اهل القبور بالفظ مختلفة في كنز العمال وغيره)

Hadhrat Anas τ narrates that Hadhrat Abu Bakr τ once came to Rasulullaah ρ looking very grieved. Rasulullaah ρ asked, "You look very grieved, what is the matter?" He replied, "My cousin passed away last night. I was sitting at his side during his last moments." Rasulullaah ρ asked, "Did you persuade him to recite لا إله إلا الله ?" he replied in the affirmative. Rasulullaah ρ asked, "Did he recite the Kalimah?" He replied, "He recited it." Rasulullaah ρ said, "Jannah has become compulsory." Hadhrat Abu Bakr τ asked, "O Rasul of Allaah Taa'la, what will be the case if the living recite it?" Rasulullaah ρ said, "The Kalimah is a great destroyer of their sins. The Kalimah is a great destroyer of their sins."

Note: A lot has been narrated in the Ahaadeeth with regards to reciting the Kalimah in the cemetery and near the deceased.

It is mentioned in one hadith that لا إله إلا الله should be recited in abundance with the janaazah.

It is mentioned in one hadith that the sign of my Ummah when they will walk across the bridge of siraat will be لا إله إلا أنت.

Another hadith states that their sign when waking up from their graves will be,

لا إله إلا الله وعلى الله فليتوكل المؤمنون

A third hadith explains that لا إله إلا أنت will be their sign in the darkness of Qiyaamah.

The blessings of reciting لا إله إلا الله in abundance before passing away can sometimes be experienced at the final moments. These blessings become apparent even before that for some special servants of Allaah Taa'la I.

Abul 'Abbas J says that I was lying sick in my city of Ashbila. I saw many huge birds of different colours, white, red, green etc. They all closed and opened their wings at the same time. There were many people in whose hands were big trays in which something was kept. Upon seeing all this, I thought it was gifts of death. I quickly began to recite the Kalimah Tayyibah. One person from amongst them told me that your time is not now; it is a gift for another believer whose time has arrived.

Just before he passed away, Hadhrat 'Umar bin Abdul 'Aziz J said, "Make me sit up." The people made him sit up. He then said, "O Allaah Taa'la, You have commanded me to do a lot. I have shortcomings in doing them. You have prevented me from doing many things and I have disobeyed You in them." He said this thrice. After this, he said, "But saying لا إله إلا الله , he began staring to one side. Someone asked, "What do you see?" He said, "Some green things. They are not men, nor are they jinn." He then passed away.

Someone saw Zubaydah rahmatullaahi alayha in a dream. This person asked her as to what happened. She said I was given salvation on account of four Kalimahs,

لا إله إلا الله افني بها عمري

I will finish my life with لا إله إلا الله

لا إله إلا الله أدخل بها قبري

I will take لا إله إلا الله with me into my grave

لا إله إلا الله أخلو بها وحدي

I will spend my time in solitude with لا إله إلا الله

لا إله إلا الله القى بها ربي

I shall meet my Rabb with لا إله إلا الله

HADITH THIRTY THREE

عن أبي ذر رضي الله عنه قال قلت يا رسول الله أوصني قال اذا علمت سيئة فاتبعها حسنة تمحها قلت يا رسول الله أمن الحسنات لا إله إلا الله قال هي أفضل الحسنات (رواه أحمد وفي مجمع الزوائد رواه أحمد ورجاله ثقات إلا ان شمر بن عطية حدثه عن أشياخه ولم يسم أحدا منهم قال السيوطي في الدر أخرجه أيضا ابن مردويه والبيهقي في الاسماء والصفات قلت وأخرجه الحاكم بلفظ يا أبا ذر اتق الله حيث كنت

واتبع السيئة تمحها وخالق الناس بخلق حسن وقال صحيح على شرطهما واقره عليه الذهبي وذكره السيوطي في الجامع مختصرا ورقم له بالصحة)

Hadhrat Abu Dhar τ narrates, "I said, O Rasul-Messenger of Allaah Taa'la, give me advice." He ρ said, "If you happen to commit a sin, then do a good deed immediately for it will wipe it away." I asked, "O Rasul-Messenger of Allaah Taa'la, is recitation of لا إله إلا الله also a good deed?" He ρ said, "It is the best of good deeds."

Note: It is quite apparent that if the sin was a minor sin, it will get wiped away with good deeds. If it was a major sin, then according to divine principle, it will get wiped away with Taubah, or by the grace of Allaah Taa'la I as explained before. In any case, the meaning of getting wiped away is that the sin does not remain in one's record of deeds nor will it be mentioned anywhere.

It is explained in one hadith that when a person makes Taubah, then Allaah Taa'la I makes the recording angels forget it, He also makes the limbs of the sinner forget the sin, He also makes the earth upon which the sin was committed forget it, to such an extent that there remains none to give testimony against the person.

The meaning of giving witness is that the hands, feet and other limbs of a person will testify on the Day of Qiyaamah to the good or bad deeds of a person as will be explained in Chapter 3, Section 2, Hadith 18.

The hadith mentioned above supports those narrations that state that the person who repents is like one who has not committed the sin at all. This subject matter is narrated in various Ahaadeeth. The meaning of Taubah is that a person has great regret and shame over his sin and he makes a firm intention not to do it again.

It is explained in another hadith that worship Allaah Taa'la I such that you do not associate any partner to him, do it with such sincerity as if He is before you. Count yourself amongst the dead and remember Allaah Taa'la I near every stone and tree (so that you may have many witnesses in your favour on the Day of Qiyaamah). When you happen to commit a sin, then do a good deed in lieu of it. If the sin was done quietly, then the good deed should also be done quietly, and if the sin was done openly, then the good deed should also be done openly.

HADITH THIRTY FOUR

عن تميم الداري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قال لا إله إلا الله واحدا أحدا صمدا لم يتخذ صاحبة ولا ولدا ولم يكن له كفوا أحد عشر مرات كتبت له اربعون الف حسنة (أخرجه أحمد قلت أخرج الحاكم شواهد بالفاظ مختلفة)

Hadhrat Tamim Daari τ narrates that Rasulullaah ρ said, "The person who says لا إله إلا الله واحدا أحدا صمدا لم يتخذ صاحبة ولا ولدا ولم يكن له كفوا أحد will have forty thousand rewards written for him."

Note: There are great virtues found in the books of hadith for reciting the Kalimah Tayyibah a fixed number of times.

It is mentioned in one hadith that one should recite the following Dhikr after every obligatory Salaat,

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير

The reward for this is that of freeing a slave.

HADITH THIRTY FIVE

عن عبد الله بن أبي أوفي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا إله إلا الله وحده لا شريك له أحدا صمدا لم يلد ولم يولد ولم يكن له كفوا احد كتب الله له الفى الف حسنة (رواه الطبراني كذا في الترغيب وفي مجمع الزوائد فيه قائد ابوالورقا متروك)

Hadhrat Abdullaah bin Abi Aufa τ narrates that Rasulullaah ρ said, "The person who says, لا إله إلا الله وحده لا شريك له أحدا صمدا لم يلد ولم يولد ولم يكن له كفوا احد will have a million rewards written for him."

Note: How great is the rain of the bounties of Allaah Taa'la I that He blesses one with thousands and millions of rewards for a small deed that does not involve any difficulty or time. However, we are so negligent and are involved in running after worldly pursuits that we cannot attain any of these bounties. Every deed will be multiplied at least ten times by Allaah Taa'la I on condition that it is done with sincerity. After this, the reward is multiplied in accordance to one's sincerity.

Rasulullaah ρ is reported to have said that all the sins done while being a kaafir is forgiven by becoming a Muslim. After that, the counting begins, every good deed is multiplied from ten to seven hundred times and until Allaah Taa'la wishes.

In another hadith it is explained that when a person intends to do a good deed, then he earns a good deed only by intending so. When he does the good deed, it is multiplied from ten to seven hundred times and even more as how much Allaah Taa'la I desires. We learn from Ahaadeeth of this type that there is no limit to the bounties of Allaah Taa'la I when there are people for the taking. This is before the pious people so that thay are not allured by the greatest of worldy wealth. (O Allaah Taa'la, make me of them. Aameen)

Rasulullaah ρ said that deeds are of six types and people are of four types. Two deeds are such that they make compulsory, two are equal, one is multiplied tenfold and the other is multiplied seven hundred times. From the two that make compulsory, one is that the person who passes away in such a way that he did not commit shirk, then he will definitely enter Jannah, the second is that the person who dies in the condition of shirk, he will definitely enter Jahannam. As far as the two deeds that are equal, it is the firm intention to do a good deed (but the person did not get the opportunity to do it), and a person will be rewarded tenfold for doing it. Spending in the path of Allaah Taa'la I (in jihad etc) carries a reward that will be multiplied seven hundred times. If a person does a bad act, then he will only receive one bad act. The four types of people are those that they have prosperity in this world and are destitute in the Aakhirat. Some are such that they are destitute in this world and will have prosperity in the

Aakhirat. Some are such that they are destitute in both places (they are penniless in this world and will be punished in the Aakhirat). Some are such that they are prosperous in both places.

A person came to Hadhrat Abu Hurayrah τ and said that I heard that you narrate from Rasulullaah ρ that Allaah Taa'la I multiplies a good deed a million times. Hadhrat bu Hurayrah τ said, "What is surprising in this? By Allaah Taa'la, I have heard it such."

In another narration he says that I heard from Rasulullaah ρ that some deeds are multiplied two million times, and when Allaah Taa'la I says,

يضاعفها ويؤت من لدنه أجرا عظيما

He multiplies it and He gives a great reward from His side

If Allaah Taa'la I blesses someone with a great reward, then who can count it? Imam Ghazaali J says that these great amounts can be earned when the meanings of these words are thought about as these are important attributes of Allaah Taa'la I.

HADITH THIRTY SIX

عن عمر بن الخطاب رضي الله عنه عن النبي صلى الله عليه وسلم قال ما منكم من أحد يتوضأ فيبلغ او فيسبغ الوضوء ثم يقول أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء (رواه مسلم وأبو داؤد وابن ماجة وقالا فيحسن الوضوء زاد أبو داؤد ثم يرفع طرفة إلى السماء ثم يقول فذكره ورواه الترمذي كأبي داؤد وزاد اللهم اجعلني من التوابين واجعلني من المتطهرين الحديث وتكلم فيه كذا في الترغيب زاد السيوطي في الدر ابن أبي شيبة والدارمي)

Hadhrat 'Umar bin Al Khattaab τ narrates from Rasulullaah ρ, "He who performs wudhu and does it properly and then recites أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله , all the eight doors of Jannah will be opened for him. He will be able to enter from whichever ones he wishes."

Note: One door is sufficient for entry into Jannah. The opening of all eight doors is out of honour and respect.

It is explained in another hadith that the person who passes away having not committed shirk not having killed anyone will enter Jannah through whichever door he wishes.

HADITH THIRTY SEVEN

عن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال ليس من عبد يقول لا إله إلا الله مائة مرة إلا بعثه الله يوم القيامة ووجهه كالقمر ليلة البدر ولم يرفع لأحد يومئذ عمل أفضل من عمله إلا من قال مثل قوله أو زاد (رواه الطبراني وفيه عبد الوهاب بن ضحاك متروك كذا في مجمع الزوائد قلت هو من رواة ابن ماجة ولا شك أنهم ضعفوه جدا إلا أن معناه مؤيد بروايات منها ما تقدم من روايات يحيى ابن طلحة ولا شك أنه أفضل الذكر وله شاهد من حديث ام هاني الآتي)

Hadhrat Abu Dardaa’ τ narrates that Rasulullaah ρ said, “No person recites لا إله إلا الله a hundred times except that on the day of Qiyaamah Allaah Taa’la will raise him up with his face shining like the full moon and none will be more virtuous than this person except the one who did the same or more.”

Note: This subject matter is proven through a number of verses and narrations that لا إله إلا الله is a light for the heart and light for the face. It is also witnessed that the faces of pious people who recited this Kalimah in abundance as routine used to shine with light in this world.

HADITH THIRTY EIGHT

عن ابن عباس رضي الله عنه عن النبي صلى الله عليه وسلم قال افتحوا على صبيانكم اول كلمة بلا إله إلا الله ولقنوهم عند الموت لا إله إلا الله فانه من كان اول كلامه لا إله إلا الله وآخر كلامه لا إله إلا الله ثم عاش الف سنة لم يسئل عن ذنب واحد (موضوع ابن محموية وابوه مجهولان وقد ضعف البخاري ابراهيم بن مهاجر حكاه السيوطي عن ابن الجوزي ثم تعقبه بقوله الحديث في المستدرك وأخرجه البيهقي في الشعب عن الحاكم وقال متن غريب لم نكتبه إلا بهذا الاسناد واورده الحافظ ابن حجر في اماليه ولم يقدح فيه بشيء إلا أنه قال ابراهيم فيه لين وقد أخرج له مسلم في المتابعات كذا في اللالي وذكره السيوطي في شرح الصدور ولم يقدح فيه بشيء قلت وقد ورد في التلقين أحاديث كثيرة ذكرها الحافظ في التلخيص وقال في جملة من رواها وعن عروة بن مسعود الثقفي رواه العقيلي باسناد ضعيف ثم قال روى في الباب أحاديث صحاح عن غير واحد من الصحابة رضي الله عنهم ورواه ابن أبي الدنيا في كتاب المحتضرين من طريق عروة بن مسعود عن أبيه عن حذيفة بلفظ لقنوا موتاكم لا إله إلا الله فانها تهدم ما قبلها من الخطايا وروى فيه أيضا عن عمر و عثمان و ابن مسعود وأنس رضي الله عنهم و غيرهم اه وفي الجامع الصغير لقنوا موتاكم لا إله إلا الله رواه أحمد ومسلم والأربعة عن أبي سعيد ومسلم وابن ماجة عن أبي هريرة رضي الله عنه والنسائ عن عائشة رضي الله عنها ورقم له بالصحة وفي الحصن إذا أفصح الولد فليعلمه لا إله إلا الله وفي الحرز رواه ابن السني عن عمرو بن العاص رضي الله عنه اه قلت ولفظه في عمل اليوم والليلة عن عمرو بن شعيب وجدت في كتاب جدي الذي حدثه عن رسول الله صلى الله عليه وسلم قال إذا أفصح اولادكم فعلموهم لا إله إلا الله ثم لا تبالوا متى ماتوا وإذا اثفروا فمروهم بالصلوة وفي الجامع الصغير برواية أحمد وأبي داؤد والحاكم ... عن معاذ رضي الله عنه من كان آخر كلامه لا إله إلا الله دخل الجنة ... ورقم له بالصحة وفي مجمع الزوائد ... عن علي رضي الله عنه رفعه من كان آخر كلامه لا إله إلا الله لم يدخل النار ... وفي غير رواية مرفوعة ... من لقن عند الموت لا إله إلا الله دخل الجنة)

Hadhrat Ibn ‘Abbas τ narrates that Rasulullaah ρ said, “Teach a child لا إله إلا الله when he starts to speak and persuade the dying person to recite لا إله إلا الله. The person whose first words were لا إله إلا الله and last words were لا إله إلا الله living for a thousand years will not be questioned about a single sin (this will be the case either because no sin will be committed or if he does happen to commit a sin, then it will be forgiven by repentance or Allaah Taa’la I will forgive him out of His grace.”

Note: Persuading (Talqeen) means to recite the Kalimah next to the dying person so that he can recite it upon listening to it. The dying person should not be forced or compelled because he is in great difficulty. The order to make talqeen of the Kalimah is narrated in many authentic Ahaadeeth. It is mentioned in a few narrations that the sins of the person who recites the Kalimah at the time of death fall off him like buildings do in a flood.

In some Ahaadeeth it is mentioned that the sins of a person are forgiven if he is blessed with reciting the Kalimah at the time of death.

It is narrated in one hadith that a hypocrite will not get the ability to recite the Kalimah.

It is explained in one hadith that give your deceased the provision of لا إله إلا الله.

It is mentioned in one hadith that the person who brings up his child until he recites لا إله إلا الله will not have to account of his deeds.

It comes in one hadith that at the time of death of a person who was punctual on his Salaat, an angel comes to him who chases the Shaytaan away and persuades him to recite لا إله إلا الله محمد رسول الله.

It is learnt from experience that the benefit of talqeen is attained by those who used recite the Kalimah in abundance during their lives. There is a story of a person written who used to sell straw. When he was on his death bed, then people around him persuaded him to recite the Kalimah. He was saying, this bundle costs so much and that one so much. Similarly, there are other stories narrated in Nuzhatul Basateen and others are experienced.

Sometimes, deprivation of reciting the Kalimah at the time of death can be caused by doing a sin. The 'Ulemaa' have written that there are seventy harms of using opium. One of them is that a person will not remember the Kalimah at the time of death. Opposite to this is Miswaak – which has seventy benefits. One of them is that a person remembers the Kalimah at the time of death.

The story of one person is written that talqeen of the Kalimah was done for him at the time of death. He was saying, "Make du'a, it is not coming on my tongue." The people asked, "What is the matter?" he said that I did not exercise caution in weighing."

The story of another person is that when talqeen was done for him, he said, "I cannot say it." The people asked, "What is the matter?" He said that a woman came to buy a towel from me. She looked good before me and I continued looking at her. There are many stories of this type; some of them are mentioned in Tadhkirah Qurtubiyyah. It is our duty to continue repenting and asking Allaah Taa'la I for the ability.

HADITH THIRTY NINE

عن ام هاني رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم لا إله إلا الله لا يسبقها عمل ولا تترك ذنبا (رواه ابن ماجة كذا في منتخب كنز العمال قلت وأخرجه الحاكم في حديث طويل وصححه ولفظه قول لا إله إلا الله لا يترك ذنبا ولا يشبهها عمل اه وتعقب عليه الذهبي بان زكريا ضعيف وسقط بين محمد وام هاني وذكره في الجامع برواية ابن ماجة ورقم له بالضعف)

Hadhrat Umme Haani radiyallahu anha narrates that Rasulullaah ρ said, "No action can surpass لا إله إلا الله and it does not leave any sin."

Note: It is quite apparent that no action can be greater than the Kalimah. There is no action that will be of use except with it. Salaat, Fasting, Hajj, Zakaat and all deeds are in need of Imaan. If Imaan is present, then those actions will be accepted, otherwise not. (Recitation of) Kalimah Tayyibah is Imaan, it is not in need of anything. That is why if a person only has Imaan and has no other deed to his credit, then he will, Allaah Taa'la willing definitely enter Jannah at some time. If a person has great deeds but no Imaan, then it is not sufficient for his salvation.

The second part states that it does not leave any sin. If it is meant in this way that if a person becomes a Muslim in his last moments, and he passes away immediately after reciting the Kalimah, then it is apparent that all the sins that he committed in the condition of kufr are wiped away. This is according to consensus. If it means that reading it before that (ones final moments), then it means that this Kalimah is a means of purifying and polishing the heart. When a person will recite the Kalimah in abundance, then due to the cleanliness of the heart, he will not get peace without making Taubah, and finally it will become a means of his forgiveness.

It is mentioned in one hadith that the person who punctually recites لا إله إلا الله at the time of sleeping and waking up, then this world will prepare him for the Aakhirah and it will protect from calamities.

HADITH FORTY

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الإيمان بضع وسبعون شعبة فافضلها قول لا إله إلا الله وادناها اماطة الاذى عن الطريق والحياء شعبة من الإيمان (رواه الستة وغيرهم بالفاظ مختلفة واختلاف يسير في العدد وغيره وهذا آخر ما اردت ايراده في هذا الفصل رعاية لعدد الاربعين والله الموفق لما يحب ويرضى)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Imaan has more than seventy branches (some narrations state seventy seven). The most virtuous one is recitation of لا إله إلا الله and the lowest one is to remove a harmful object from the road and hayaa (modesty, shame) is part of Imaan."

Note: Modesty has been specially mentioned because it is a cause of being saved from many sins like adultery, stealing, dirty talk, nakedness, swearing etc. Similarly, the thought of being disgraced necessitates good deeds. Actually, modesty regarding this world and the Aakhirah induces one to do all good deeds. Salaat, Zakaat, Hajj etc. are apparent. Similarly, it is a cause for acting upon all the commands. This is the reason for the proverb, 'Be shameless and then do what you like'. This meaning is also narrated in an authentic hadith,

إذا لم تستحى فاصنع ما شئت

If you do not express shame, then do whatever you like.

All worry is concentrated on shame and self honour. If a person has modesty, then it is definite that he will think that if I do not perform Salaat, then what face I will show in the Aakhirah. If

a person does not have modesty, then he will think that the opinions of people do not mean anything.

Note: This hadith states that there are more than seventy branches of Imaan. Different narrations are found regarding this. A few narrations mention seventy seven. For this reason, we have indicated towards this in the translation (of the hadith). The scholars have written separate books on the details of these seventy seven. Imam Abu Haatim bin Hibbaan J says that I thought about the meaning of this for a long time. When I counted the forms of worship, they totaled more than seventy seven. Upon studying the Ahaadeeth that make mention of certain aspects that fall under branches of Imaan, then their total is less than this. When I turned my attention to the Qur'an and counted all those things that are discussed under Imaan, I found that they too were less than this number. I then put the Qur'an and Hadith together and counted all those things that were counted to be part of Imaan, those that were found in both (Qur'an and Hadith) were counted as one. Then the total (after taking out those things that are repeated) is in accordance to the number stated in the hadith. I then understood that this is the implication of the hadith.

Qaadi 'Iyaadh J says that a group of scholars gave importance to explaining these in detail. They said that the detail explanation from their ijtihaad (Shaari reasoning) is the meaning (of this hadith), whereas no defect comes about in one's Imaan if one does not know the detail of each of these branches, since seeing that the primary and secondary aspects of Imaan are known and established.

Khattabi J says that the details of this number is in the knowledge of Allaah Taa'la I and Rasulullaah ρ and are present in the pure Shari'ah. Therefore, there is no harm if one does not know the details of this number.

Imam Nawawi J says that Rasulullaah ρ has classified tauheed, i.e. لا إله إلا الله to be the highest. We learn from this that the highest level in Imaan is لا إله إلا الله . There is no branch of Imaan higher than لا إله إلا الله . From this, it is learned that the foundation is tauheed – which is necessary upon every person and the lowest level is to remove that which has the possibility of hurting a Muslim. The rest of the branches of Imaan are between these two. It is not necessary for one to know all their details. It is sufficient to believe in them in brief, or in general. An example is that it is necessary to believe in the angels, but we do not know their details and names.

A group of hadith scholars have written different books on the details of these branches. Abu Abdullaah Halimi J has written a book on this topic. He named the book Fawa'id al Manahij. Imam Bayhaqi J wrote a book named Shu'ab ul Imaan. Similarly, Shaykh Abdul Jaleel J also wrote a book also named Shu'ab ul Imaan. Ishaaq bin Qutubi J wrote Kitaab an Nasaa'ih. Imam Abu Haatim J named his book Wasf ul Imaan wa Shu'ba. The commentators of Bukhari have summarized these different books and have collected them.

The crux is that in essence Imaan consists of three things. One is to believe with the heart, meaning that one should have conviction of all these branches. Second is to say it by word of mouth. Third is the actions of one's body, i.e. all the branches of Imaan are divided into three types. The first is related to one's intentions, beliefs and actions of the heart. The second deals with aspects related to the tongue. The third relates to the rest of the limbs (of the body). All the parts of Imaan are included in these three.

The first type

This includes all beliefs. Thirty things are the summary of this part.

1. To believe in Allaah Taa'la I. This includes belief in His being and His qualities. To also have the conviction that He is One and has no partner and none is like Him.
2. Everything besides Allaah Taa'la is creation that was created after Him, He is the sole Being since eternity.
3. To believe in the angels.
4. To believe in the revealed books of Allaah Taa'la I.
5. To believe in the Rusul of Allaah Taa'la I.
6. To believe in taqdeer (predestination), that all good and all bad is from Allaah Taa'la I.
7. To believe in the truth of Qiyaamah. The questioning of the grave, punishment of the grave, resurrection after death, reckoning, the weighing of deeds and crossing over the bridge of 'siraat' are all included in this.
8. To have conviction in Jannah and that the believers will, Allaah Taa'la willing remain there forever.
9. To have conviction in Jahannam and that the severest punishments will be meted out there and that it will remain forever.
10. To have love for Allaah Taa'la I.
11. To love others for the sake of Allaah Taa'la I and to hate others for the sake of Allaah Taa'la I, i.e. to love the pious and to hate the sinners. Love for the Sahabah ψ, especially the Muhajireen and Ansaar and the family of Rasulullaah ρ.
12. To have love for Rasulullaah ρ. Honour for Rasulullaah ρ, to recite durood and to follow his sunnah are included in this.
13. Ikhlaas (sincerity). To refrain from show is included in this.
14. Taubah (repentance). To regret over one's sins and to promise not to do them in future.
15. Fear of Allaah Taa'la I.

16. To have hope in the mercy of Allaah Taa'la I.
17. Not to be despondant of the mercy of Allaah Taa'la I.
18. To be grateful.
19. To be faithful (in ones promises).
20. Patience
21. Humility. This includes honour for elders.
22. Kindness and mercy. This includes kindness to children.
23. To be happy with what has been destined for one.
24. Tawakkul (Trust in Allaah Taa'la I).
25. To look at one's own faults and to reprimand ones self. Reformation is included in this.
26. Not to harbor bitterness. This includes jealousy.
27. This point has been left out by 'Allamah Aynee J. I think that modesty should be here. It has been left out due to a mistake by the printer.
28. Not to be angry.
29. Not to deceive others. Evil thoughts and plotting against others are included in this.
30. To take the love of the world out of the heart. Love for wealth and fame is included in this. 'Allamah Aynee J says that all the actions of the heart are included in this. If anything has been left out, then if one carefully ponders, it will be included in one of the above mentioned points.

The second type

Actions of the tongue. There are seven brances of this type.

1. Recitation of the Kalimah.
2. Recitation of the Qur'an.
3. Learning 'ilm (knowledge of Deen).
4. To teach 'ilm to others.
5. To make du'a.
6. Dhikr of Allaah Taa'la I. Istighfaar is included in this.
7. To stay away from useless things.

The third type

This relates to ones bodily actions. These total forty and are divided into three parts.

The first part

These deal with ones self. They total sixteen branches.

1. To acquire cleanliness. Cleanliness of ones body, ones clothing and ones place are included in this. Wudhu and ghusl (bath) after menstruation and post-birth bleeding are included in this.
2. To be punctual with Salaat, and to establish it. This includes the obligatory, optional and qadhaa. (the meaning of establishing is to perform the Salaat with all its conditions and etiquettes as is explained in the third chapter of 'Virtues of Salaat')
3. Giving sadaqah. Zakaat, sadaqah al fitr, to give alms, to feed others, to honour one's guests, and to free slaves are included in this.
4. Fasting. Obligatory or optional.
5. To perform Hajj. Whether obligatory or optional. 'Umrah and tawaaf are included in this.
6. I'tikaaf. (Searching for Laylatul Qadr is included in this).
7. To leave ones home for the protection of Deen. Migration is included in this.
8. To fulfill ones oaths.
9. To be steadfast in fulfilling ones promises.
10. To fulfill ones atonements (kaffaarah).
11. To cover ones satr in and out of Salaat.
12. To slaughter animals (at the time of 'Eid al Adhaa), to look after and give importance to these animals.
13. To give importance to funerals and to see to the arrangements thereof.
14. To fulfill ones debts.
15. To correct ones dealings and to stay away from interest.
16. To testify to the truth and not to leave the truth.

The second part

This deals with ones relations with others. It has six branches.

1. To stay away from the forbidden by means of nikaah.
2. To see to the rights of ones family and relatives and to fulfill them. The rights of servants and slaves are included in this.
3. To deal in a good manner with ones pareants. To be soft and obedient to them.
4. To nurture ones children in a good manner.
5. To mend family ties.
6. To obey ones elders.

The third part

This deals with general rights. It is divided into eighteen branches.

1. To rule with justice.
2. To support the right group or party.
3. To obey the ruler (on condition it is not in things that are against Shari'ah).
4. To correct ones relations with others. To punish those who do evil and to wage jihad against those who rebel.
5. To help others in good works.
6. To command good and prevent evil. Tabligh and advising is included in this.
7. To establish the hudood (punishments stipulated by the Shari'ah, like taking a life for killing etc.)
8. To wage jihad. To protect the defense lines[14] or borders is included in this.
9. To fulfill ones trusts. To give the one fifth of the booty is included in this.
10. To give and fulfill loans.
11. To fulfill the rights of neighbours and to honour them.
12. To deal in a good manner. To earn wealth in a permissible way.
13. To spend wealth in its correct place. To save ones self from wastage and stinginess is included in this.
14. To give salaam and to reply to salaam.
15. To say يرحمك الله to the one who has sneezed.

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[14] The accurate translation is trenches. The translation given above is what is implicated.

16. To save the world from your trouble and difficulty.
17. To stay away from useless activity.
18. To remove a harmful object from the road.

These are seventy seven branches. Some can be included under others, for example, to earn and spend wealth correctly can be included under having proper, correct dealings. Similarly, by pondering over them, this number can be made less. In this way, it will serve to be the explanantion of the narrations that state seventy or sixty seven.

This detail has been taken primarily from the commentary of Bukhari written by 'Allamah Aynee J. He has listed these in order. Explanation of these branches has been taken from Fath al Baari of Hafidh Ibn Hajar J and Mirqaat of Mulla 'Ali al Qaari J. The 'Ulemaa' have written that all the branches of Imaan have been counted briefly here. We should ponder over them and be thankful to Allaah Taa'la I if they are found in us for goodness can only be attained through His grace and the ability granted by Him. We should make an effort to acquire those qualities that we do not have and ask Allaah Taa'la I to grant us the ability to acquire them.

Chapter Three

Virtues of the third Kalimah

The third Kalimah is سبحان الله والحمد لله ولا إله إلا الله والله أكبر. Some narrations state لا حول ولا قوة إلا بالله after this. Great virtue of these Kalimahs are narrated in the Ahaadeeth. These Kalimahs are also famously known as 'Tasbeehaat e Faatimah'. This is because Rasulullaah ρ taught them to his most beloved daughter, Hadhrat Faatimah Zahraa radiyallahu anha. This chapter has been divided into two sections because of the great number of verses and Ahaadeeth found regarding these Kalimahs. The first section deals with the verses and the second discusses the Ahaadeeth.

Section One

Verses of the Qur'an explaining Tasbeeh, Tahmeed and Takbeer

This section mentions the verses that discuss the subject of سبحان الله والحمد لله ولا إله إلا الله والله أكبر. It is a general rule that something great is discussed with much importance. It is also explained in various ways so that it is remembered. Consequently, the crux of these Kalimahs has been discussed in various ways in the Qur'an. The first part is سبحان الله. The meaning of سبحان الله is that Allaah Taa'la I is pure from every defect and evil. I totally acknowledge His purity. This subject has also been discussed such that we are commanded to recite the purity of Allaah Taa'la I. We also learn from the Ahaadeeth that the angels and the other creation testify and attest to the purity of Allaah Taa'la I. Similarly, this is the case with the other words that have been discussed in the Qur'an in different ways.

وَنَحْنُ نُسَبِّحُ بِحَمْدِکَ وَنُقَدِّسُ لَکَ ؕ

1. We (always) glorify Your praises and proclaim (call out) Your purity. *[Surah Al-Baqarah (the Bull) 2:30]*

قَالُوْا سُبْحٰنَکَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّکَ اَنْتَ الْعَلِیْمُ الْحَکِیْمُ (٣٢)

2. The angels submitted, "We proclaim Your purity (You are so Pure from all faults that none can object to Your decree)! We possess only the knowledge that You have taught us. Without doubt, You are All Knowing, the Wise. *[Surah Al-Baqarah (the Bull) 2:32]*

وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ (۴۱٪)

3. Remember your Rabb abundantly (express gratitude to Him) and glorify Him (worship Him) by night and day. *[Surah Aal-Imraan 3:41]*

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ (۱۹۱)

4. Our Rabb You have not created all this without a purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam). *[Surah Aal-Imraan 3:191]*

سُبْحٰنَهٗ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ

5. He is Pure from having children. *[Surah Nisaa (the Women) 4:171]*

قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ * بِحَقٍّ ۘ صلے

6. He (Isa υ) will reply, "I express Your purity (You have no need for partners)! It does not befit me to say what I have no right to say! *[Surah Maa'idah (the Set Table) 5:116]*

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ (۱۰۰)٪

7. He is Pure from these things and Exalted above (for superior to) what they ascribe. *[Surah An'aam (Livestock) 6:100]*

فَلَمَّا اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَ اَنَا اَوَّلُ الْمُؤْمِنِيْنَ (۱۴۳)

8. When he recovered he said, "I declare Your purity (You are too Pure to be seen by the eyes of this world)! I repent (for asking for something that I had not been commanded to ask) and I am the first of the Mu'mineen (of my time)." *[Surah A'raaf (the High Wall) 7:143]*

9. اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ يُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ (۲۰۶)٪

   Verily those who are present by your Rabb (the angels) are not too proud to worship Him. They praise His purity and prostrate to Him (you should therefore try to be like them). *[Surah A'raaf (the High Wall) 7:206]*

Note: The sufis have written that the fact that pride has been negated first points out that the removal of pride is a cause for giving importance to worship and shortcomings come about in a person's worship on account of pride.

سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ (۳۱)

10. He is Pure from all that they ascribe as partners to Him. *[Surah Taubah (Repentance) 9:31]*

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (١٠٪)

11. (The beginning of) Their prayer there (in Jannah) shall be, "O Allaah Taa'la! You are Pure!" (They will be glorifying Allaah Taa'la all the time and there will be no need to ask Allaah Taa'la for anything because they will have everything they desire without having to ask), their greeting will be Salaam (Allaah Taa'la will greet them with the words of Salaam, as will the angels and other Mu'mineen) and the end of their prayer shall be, "All praise belongs to Allaah Taa'la, the Rabb of the universe." (These words will flow from the bottom of their hearts because of their sincere gratitude to Allaah Taa'la). *[Surah Yunus 10:10]*

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ (١٨)

12. He is Pure and High above what (partners) they ascribe to him." *[Surah Yunus 10:18]*

قَالُوا اتَّخَذَ اللهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِيُّ ؕ

13. They (the Kuffaar) say, "Allaah Taa'la has taken a son." He is Pure! He is Independent (not in need of a son or anyone else to assist Him). *[Surah Yunus 10:68]*

وَسُبْحٰنَ اللهِ وَمَاۤ اَنَا مِنَ الْمُشْرِكِيْنَ (١٠٨)

14. Allaah Taa'la is Pure (free from having equals), and (by declaring this) I am not from the Mushrikeen." *[Surah Yusuf 12:108]*

وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ۚ

15. Ra'd (the angel who gathers the clouds) praises Him together with glorifying Him, and the angels also do so out of their fear for Him. *[Surah Ra'ad 13:13]*

Note: The 'Ulemaa' have written that the person who recites **سبحان الذي يسبح الرعد بحمده والملائكة من خيفته** when the crack of thunder is heard will be protected from the harm of the thunder.

It is also explained in a hadith that make the Dhikr of Allaah Taa'la when you hear the crack of thunder. The thunder will not strike the person involved in Dhikr.

It is mentioned in another hadith that recite Tasbeeh at the crack of thunder, not Takbeer.

وَ لَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ (٩٧) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ (٩٨) وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ (٩٩٪)

16. We know very well that your bosom (your heart) is tightened (distressed, hurt) by what they say (their taunts and ridicule). So (to combat the effects of this distress and hurt, you should) glorify the praises of your Rabb, be among those who prostrate (those who perform Salaah)…and worship your Rabb until the certainty (death) comes to you. (When a person dedicates himself to Allaah Taa'la's worship and is concerned about

the Aakhirah, he will not be greatly distressed by the troubles and worries of this world.) *[Surah Hijr 15:97, 98, 99]*

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ (١)

17. He (Allaah Taa'la) is Pure and Exalted above what (gods) they (the Kuffaar) associate as partners to Him (none can therefore be equal to Him). *[Surah Nahl (the Bee) 16:1]*

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَلَهُمْ مَّا يَشْتَهُوْنَ (٥٧)

18. They (the Mushrikeen like Banu Khuraiza) ascribe daughters to Allaah Taa'la (by saying that the angels are Allaah Taa'la's daughters). Allaah Taa'la is Pure (from needing family)! Yet they (choose to) have for themselves what they desire (sons). (Allaah Taa'la highlights the selfishness of the Mushrikeen who loved to have sons for themselves, yet they ascribe daughters to Allaah Taa'la.) *[Surah Nahl (the Bee) 16:57]*

سُبْحٰنَ الَّذِىْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا

19. Pure is that Being Who transported His slave (Rasulullaah ρ) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem) *[Surah Bani Israa'eel 17:1]*

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا (٤٣)

20. Allaah Taa'la is Pure, Exalted and extremely high above what they say (no god of the Mushrikeen can ever match Allaah Taa'la in any attribute). *[Surah Bani Israa'eel 17:43]*

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ

21. The seven heavens and earth together with whatever is within them (all of creation) glorify Him. *[Surah Bani Israa'eel 17:44]*

وَ اِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ

22. There is nothing that does not glorify His praises, but you do not understand their glorification (even matter that seems inanimate to us humans glorifies Allaah Taa'la without us realizing it). *[Surah Bani Israa'eel 17:44]*

قُلْ سُبْحَانَ رَبِّىْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا (٩٣٪)

23. Say, "My Rabb is Pure! I am but a human (mortal) and a Rasul (How can you expect me to do all of this by myself? Only Allaah Taa'la can make this happen if He wills)." [Surah Bani Israa'eel 17:93]

وَّ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا (١٠٨)

24. …and they say, 'Pure is our Rabb (He never breaks promises)! Without doubt, the promise of our Rabb has surely come to pass (Allaah Taa'la promised us in our

scriptures that He would reveal the Qur'an to Muhammad ρ and he has done this)." *[Surah Bani Israa'eel 17:108]*

فَخَرَجَ عَلٰى قَوْمِہٖ مِنَ الْمِحْرَابِ فَاَوْحٰی اِلَیْہِمْ اَنْ سَبِّحُوْا بُکْرَۃً وَّ عَشِیًّا (۱۱)

25. So (the day finally came when) he (Zakariyya υ) came to his people from the sanctuary (the place where he engaged in Ibaadah) and (unable to speak to them, he) gestured to them, "Engage in glorifying your Rabb morning and evening (as you normally do. However, additional thanks will now have to be expressed to Allaah Taa'la because of the successor to be born)." *[Surah Maryam 19:11]*

مَا کَانَ لِلّٰہِ اَنْ یَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَہٗ ؕ

26. It is not (necessary) for Allaah Taa'la to take a son. He is Pure (He does not need children)! *[Surah Maryam 19:35]*

وَسَبِّحْ بِحَمْدِ رَبِّکَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ غُرُوْبِہَا ۚ وَ مِنْ اٰنَآیِٔ الَّیْلِ فَسَبِّحْ وَ اَطْرَافَ النَّہَارِ لَعَلَّکَ تَرْضٰی (۱۳۰)

27. And glorify the praises of your Rabb before the rising of the sun (by performing the Fajr Salaah) and before it sets (by performing the Asr Salaah). And glorify Him during the hours of the night (by performing the Maghrib Salaah and Isha Salaah) and at the ends of the day (by performing the Zuhr Salaah, which occurs at the end of the first part of the day and at the beginning of the second part of the day) so that you become well pleased (with Allaah Taa'la's rewards in both worlds). *[Surah TaaHaa 20:130]*

یُسَبِّحُوْنَ الَّیْلَ وَ النَّہَارَ لَا یَفْتُرُوْنَ (۲۰)

28. They glorify Him night and day without being lax (without growing weary). *[Surah Ambiyaa 21:20]*

فَسُبْحٰنَ اللّٰہِ رَبِّ الْعَرْشِ عَمَّا یَصِفُوْنَ (۲۲)

29. Allaah Taa'la, the Rabb of the Arsh, is Pure from (not in need of) what they ascribe (as His equals). *[Surah Ambiyaa 21:22]*

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَہٗ ؕ

30. They (the Mushrikeen) say, "Ar Rahmaan has taken children (for Himself)." He is Pure (from needing children)! *[Surah Ambiyaa 21:26]*

وَّ سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ یُسَبِّحْنَ وَ الطَّیْرَ ؕ

31. We placed the mountains and birds at Dawood υ's service and they all engaged in Allaah Taa'la's glorification (with him). *[Surah Ambiyaa 21:79]*

لَّاۤ اِلٰہَ اِلَّاۤ اَنْتَ سُبْحٰنَکَ ٭ۖ اِنِّیۡ کُنۡتُ مِنَ الظّٰلِمِیۡنَ (۸۷)

32. There is no Ilaah but You (O Allaah Taa'la). You are Pure. I have certainly been from amongst the wrongdoers. *[Surah Ambiyaa 21:87]*

سُبْحٰنَ اللهِ عَمَّا يَصِفُوْنَ (۹۱ؕ

33. Allaah Taa'la is Pure of the partners that they ascribe to Him (Only He is in control and is therefore the only One worthy of worship). *[Surah Mu'minoon 23:91]*

سُبْحٰنَکَ ہٰذَا بُہْتَانٌ عَظِیْمٌ (۱۶)

34. Allaah Taa'la is Pure! This is an atrocious smear! *[Surah Noor (Celestial Light) 24:16]*

یُسَبِّحُ لَہٗ فِیْہَا بِالْغُدُوِّ وَ الْاٰصَالِ (۳۶ؕ) رِجَالٌ ۙ لَّا تُلْہِیْہِمْ تِجَارَۃٌ وَّ لَا بَیْعٌ عَنْ ذِکْرِ اللہِ وَ اِقَامِ الصَّلٰوۃِ وَ اِیْتَآءِ الزَّکٰوۃِ ۪ۙ یَخَافُوْنَ یَوْمًا تَتَقَلَّبُ فِیْہِ الْقُلُوْبُ وَ الْاَبْصَارُ (۳۷ؕ*)

35. They (men whom Allaah Taa'la guided) glorify Him morning and evening. (Showing respect to Masaajid even includes aspects such as entering them in a state of purity, avoiding worldly discussions in them and not entering them with an unpleasant odour. Taking Allaah Taa'la's name and glorifying Him in the Masaajid includes performing Salaah, engaging in Dhilr, reciting the Qur'an and teaching Deen to people.) (These rightly guided men are) Men whom neither their trade nor commerce distracts from the Dhikr of Allaah Taa'la, the establishment of Salaah and the paying of zakaah (they carry out all these obligations despite the commitments they have towards their businesses and occupations). (They have this pious attitude because) They fear a day (when they will pass away and the Day of Qiyaamah) when (because of fear and worries) their hearts and eyes will be overturned. *[Surah Noor (Celestial Light) 24:36, 37]*

اَلَمْ تَرَ اَنَّ اللہَ یُسَبِّحُ لَہٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ وَالطَّیْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَہٗ وَتَسْبِیْحَہٗ ؕ وَاللہُ عَلِیْمٌۢ بِمَا یَفْعَلُوْنَ (۴۱)

36. Do you not see that everyone in the heavens and the earth glorifies Allaah Taa'la, including the birds with their wings spread out? Each one knows its Salaah (mode of worship) and method of glorification. And Allaah Taa'la has knowledge of what you do. *[Surah Noor (Celestial Light) 24:41]*

قَالُوْا سُبْحٰنَکَ مَا کَانَ یَنْۢبَغِیْ لَنَاۤ اَنْ نَّتَّخِذَ مِنْ دُوْنِکَ مِنْ اَوْلِیَآءَ وَلٰکِنْ مَّتَّعْتَہُمْ وَ اٰبَآءَہُمْ حَتّٰی نَسُوا الذِّکْرَ ۚ وَکَانُوْا قَوْمًۢا بُوْرًا (۱۸)

37. They (the gods) will say, "You are Pure (from having any partners)! It was not befitting for us to take (as gods) any friends besides You, but what happened was that You granted enjoyment (wealth, comfort and luxuries) to their fathers until they (became so engrossed in these things that they (forgot to remember (You) and were a destroyed nation (that fell headlong into kufr)." *[Surah Furqaan (the Decider) 25:18]*

وَ تَوَکَّلْ عَلَی الْحَیِّ الَّذِیْ لَا یَمُوْتُ وَ سَبِّحْ بِحَمْدِہٖ ؕ وَکَفٰی بِہٖ بِذُنُوْبِ عِبَادِہٖ خَبِیْرًا (۵۸ۚۛ)

38. Rely only on The Living (Allaah Taa'la) Who cannot die and glorify His praises. Allaah Taa'la suffices as the Knower of His bondsmen's sins (even if there was nothing else to witness man's sins, Allaah Taa'la's knowledge is sufficient to prove him guilty). *[Surah Furqaan (The Decider) 25:58]*

وَ سُبْحٰنَ اللہِ رَبِّ الْعٰلَمِیْنَ (۸)

39. Allaah Taa'la, the Rabb of the universe is Pure (from having any partners). *[Surah Naml (the Ants) 27:8]*

سُبْحٰنَ اللهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ (۶۸)

40. Allaah Taa'la is Pure and Exalted above all (gods) they ascribe as (His) partner. *[Surah Qasas (the Stories) 28:68]*

فَسُبْحٰنَ اللهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ (۱۷) وَلَهُ الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ (۱۸)

41. So glorify Allaah Taa'la's purity (perform Salaah and remember Allaah Taa'la) as you spend the evenings (during the Maghrib Salaah and Isha Salaah) and the mornings (during the Fajr Salaah). All praise in the heavens and the earth belong to Him, and (in addition to glorifying His purity during the mornings and evenings, you should also) glorify His purity during the latter part of the day (during the Asr Salaah) and during the afternoon (during the Zuhr Salaah). *[Surah Room (Rome) 30:16, 17]*

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ (۴۰)

42. Allaah Taa'la is Pure (unique) and Exalted above the partners they (the Mushrikeen) ascribe to Him (because none can do what He can do). *[Surah Room (Rome) 30:40]*

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَ هُمْ لَا يَسْتَكْبِرُوْنَ (۱۵)

43. Only those people (truly) believe in Our Aayaat who, when they are reminded about them, fall in prostration (out of fear and humility), glorify the praises of their Rabb and do not behave arrogantly (proudly). *[Surah Sajdah (the Prostration) 32:15]*

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا (۴۱) وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا (۴۲)

44. O you who have Imaan! Remember Allaah Taa'la in abundance (at all times)…and glorify Him (especially during the) morning and evening. *[Surah Ahzaab (the Armies) 33:41, 42]*

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ

45. They will say, "You (Allaah Taa'la) are Pure! You are our Protecting Friend, not them. *[Surah Saba 34:41]*

سُبْحٰنَ الَّذِىْ خَلَقَ الْاَزْوَاجَ كُلَّهَا

46. That Allaah Taa'la is Pure Who created every pair (male and female of every species) *[Surah Yaaseen 36:36]*

فَسُبْحٰنَ الَّذِىْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَىْءٍ وَّ اِلَيْهِ تُرْجَعُوْنَ (۸۳)

47. Pure is that Being in Whose hand lies the reins (control) of everything, and to Whom you will all be returned (after death). *[Surah Yaaseen 36:83]*

فَلَوْلَا اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ (۱۴۳) لَلَبِثَ فِىْ بَطْنِهٖ اِلٰى يَوْمِ يُبْعَثُوْنَ (۱۴۴)

48. If he were not from those who glorify Allaah Taa'la…he would have remained inside the fish until the day people are resurrected. *[Surah Saaffaat (Those who stand in rows) 37:143, 144]*

سُبْحٰنَ اللهِ عَمَّا يَصِفُوْنَ (١٥٩)ۙ

49. Allaah Taa'la is Pure of all (the partners) they ascribe. *[Surah Saaffaat (Those who stand in rows) 37:159]*

وَ اِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ (١٦٦)

50. Indeed, we are glorifying Allaah Taa'la (all the time). *[Surah Saaffaat (Those who stand in rows) 37:166]*

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ (١٨٠)ۚ وَ سَلٰمٌ عَلَى الْمُرْسَلِيْنَ (١٨١)ۚ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (١٨٢)٪

51. Your Rabb, the Rabb of all honour is Pure (free) from what (partners and children) they attribute to Him. Peace be upon the Ambiyaa. And all praise belongs to Allaah Taa'la, the Rabb of the universe. *[Surah Saaffaat (Those who stand in rows) 37: 180, 181, 182]*

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْاِشْرَاقِ (١٨)ۙ وَالطَّيْرَ مَحْشُوْرَةً ؕ كُلٌّ لَّهٗ اَوَّابٌ (١٩)

52. Verily, We subjugated (placed at his command) the mountains that would glorify Allaah Taa'la (engage in Tasbeeh) with him by evening and at daybreak. We also placed the birds at his service, who all gathered together (at his command when it was time to engage in Tasbeeh). They all turned towards Him (Allaah Taa'la). *[Surah Saad 38: 18, 19]*

سُبْحٰنَهٗ ؕ هُوَ اللهُ الْوَاحِدُ الْقَهَّارُ (٤)

53. He is Pure (from needing children), and He is the One, the Omnipotent. *[Surah Zumar (the Groups) 39:4]*

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ (٦٧)

54. He is Pure and Exalted above all that they ascribe as partners to Him. *[Surah Zumar (the Groups) 39:67]*

وَ تَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ قِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (٧٥)٪

55. (On the Day of Qiyaamah) You shall see the angels thronging around (encircling) the Throne, glorifying Allaah Taa'la's praises. Then, with justice (and sound) judgement (the decision) will be passed (made) between people, and it will be said, "All praise belongs to Allaah Taa'la, the Rabb of the universe." *[Surah Zumar (the Groups) 39:75]*

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَ مَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُوْنَ بِهٖ وَ يَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّ عِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَ اتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ (٧)

56. The angels carrying the Throne, as well as those around them, glorify the praises of their Rabb, believe in Him, and seek forgiveness for those who have Imaan. (They make du'aa saying,) "O our Rabb! Your mercy and knowledge encompass (embrace) everything. So forgive those who repent and who follow Your path. And save them from the punishment of the Blaze (Jahannam)." *[Surah Mu'min (40:7]*

وَ سَبِّحْ بِحَمْدِ رَبِّکَ بِالْعَشِیِّ وَالْاِبْکَارِ (۵۵)

57. And glorify the praises of your Rabb morning and evening. *[Surah Mu'min 40:55]*

فَالَّذِیْنَ عِنْدَ رَبِّکَ یُسَبِّحُوْنَ لَہٗ بِالَّیْلِ وَ النَّہَارِ وَہُمْ لَا یَسْئَمُوْنَ

58. Those (angels) who are close to your Rabb glorify Him day and night without becoming tired. *[Surah HaaMeem Sajdah 41:38]*

وَ الْمَلٰٓئِکَۃُ یُسَبِّحُوْنَ بِحَمْدِ رَبِّہِمْ وَ یَسْتَغْفِرُوْنَ لِمَنْ فِی الْاَرْضِ

59. As the angels glorify the praises of their Rabb and seek forgiveness for those on earth (so that Allaah Taa'la does not destroy all the people.) *[Surah Shura (Consultation 42:5]*

وَ تَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا ہٰذَا وَمَا کُنَّا لَہٗ مُقْرِنِیْنَ (۱۳) وَ اِنَّآ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ (۱۴)

60. And say, "Pure is Allaah Taa'la, Who has placed this (animal) at our service whereas we would never have been able to control it (without His assistance)…" "…and our return shall certainly be to our Rabb." *[Surah Zukhruf (Gold) 43:13, 14]*

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ رَبِّ الْعَرْشِ عَمَّا یَصِفُوْنَ (۸۲)

61. (Allaah Taa'la) The Rabb of the heavens and the earth, the Rabb of the Throne is Pure from whatever (partners and children) they (Mushrikeen) associate with Him. *[Surah Zukhruf (Gold) 43:82]*

وَ تُسَبِّحُوْہُ بُکْرَۃً وَّ اَصِیْلًا (۹)

62. And glorify Him morning and evening (in Salaah and Tasbeeh). *[Surah Fatah (Victory) 48:9]*

فَاصْبِرْ عَلٰی مَا یَقُوْلُوْنَ وَ سَبِّحْ بِحَمْدِ رَبِّکَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ الْغُرُوْبِ (۳۹) وَ مِنَ الَّیْلِ فَسَبِّحْہُ وَ اَدْبَارَ السُّجُوْدِ (۴۰)

63. Patiently bear whatever they (the Kuffaar) say (to hurt you) and glorify the praises of your Rabb before sunrise and before sunset (by reading Tasbeeh or performing Nafl Salaah). Glorify Him (by engaging in Tasbeeh and Nafl Salaah) during a portion of the night as well and after prostration (after performing Salaah). *[Surah Qaaf 50:39, 40]*

سُبْحٰنَ اللہِ عَمَّا یُشْرِکُوْنَ (۴۳)

64. Allaah Taa'la is Pure (free) from the partners they ascribe to Him. (None can be an Ilaah but Allaah Taa'la.) *[Surah Toor (Mount Toor) 52:43]*

وَ سَبِّحْ بِحَمْدِ رَبِّکَ حِیْنَ تَقُوْمُ (۴۸) وَ مِنَ الَّیْلِ فَسَبِّحْہُ وَ اِدْبَارَ النُّجُوْمِ (۴۹)

65. Glorify the praises of your Rabb when you rise (sleep and stand in prayer). And glorify Him during a portion of the night (in Tahajjud Salaah) and even after the stars have vanished (at early dawn). *[Surah Toor (Mount Toor) 52:48, 49]*

فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِيْمِ (۷۴٪)

66 and 67. So glorify the name of your Majestic Rabb. *[Surah Waaqi'ah (the Happening) 56:74 & 96]*

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ ہُوَ الْعَزِيْزُ الْحَکِيْمُ (۱)

68. Everything in the heavens and the earth glorifies Allaah Taa'la (even though man cannot perceive it). He is the Mighty, the Wise. *[Surah Hadeed (Iron) 57:1]*

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ۚ وَ ہُوَ الْعَزِيْزُ الْحَکِيْمُ (۱)

69. Whatever (Everything that) is in the heavens and whatever is on earth (even thought many things appear to be non-living to man) glorifies (celebrates the pureness of) Allaah Taa'la. He is the Mighty, the Wise. *[Surah Hashar (the Exile) 59:1]*

سُبْحٰنَ اللهِ عَمَّا يُشْرِکُوْنَ (۲۳)

70. He is Pure from whatever (partners) they (the Mushrikeen) ascribe to Him. (None can compare with His being, attributes or actions.) *[Surah Hashar (the Exile) 59:23]*

يُسَبِّحُ لَہٗ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ ہُوَ الْعَزِيْزُ الْحَکِيْمُ (۲۴٪)

71. Whatever is in the heavens and the earth glorifies Him. He is the Mighty (with absolute power), the Wise (with absolute knowledge and wisdom). *[Surah Hashar (the Exile) 59:24]*

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ۚ وَ ہُوَ الْعَزِيْزُ الْحَکِيْمُ (۱)

72. Whatever is in the heavens and whatever is on earth glorifies Allaah Taa'la (even though man may not perceive them). He is the Mighty, the Wise. *[Surah Saff (the Rows) 61:1]*

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ الْمَلِکِ الْقُدُّوْسِ الْعَزِيْزِ الْحَکِيْمِ (۱)

73. Whatever is in the heavens and whatever is on earth glorify Allaah Taa'la (even though man may not perceive this), the Sovereign, the Most Holy (Pure from all faults and weaknesses), the Mighty, the Wise. *[Surah Jumu'ah (Friday) 62:1]*

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ۚ لَہُ الْمُلْکُ وَلَہُ الْحَمْدُ ۫ وَ ہُوَ عَلٰى کُلِّ شَیْءٍ قَدِيْرٌ (۱)

74. Whatever is in the heavens and on earth glorify Allaah Taa'la (even though man may not perceive this). All kingdoms and all praise belong to Him and he has power over all things. *[Surah Taghaabun (the Great Loss) 64:1]*

قَالَ اَوْسَطُہُمْ اَلَمْ اَقُلْ لَّکُمْ لَوْلَا تُسَبِّحُوْنَ (۲۸) قَالُوْا سُبْحٰنَ رَبِّنَا اِنَّا کُنَّا ظٰلِمِيْنَ (۲۹)

75 and 76. The good one among them said, “Did I not tell you (not to stop giving charity to the poor), Why do you now not (repent and) glorify Allaah Taa’la? They said, “Glorified is our Rabb! (O Allaah Taa’la forgive us because) We (admit that we) were wrong doers indeed.” *[Surah Qalam (the Pen) 68: 28, 29]*

فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِیْمِ (۵۲٪)

77. So glorify the name of your Majestic Rabb. *[Surah Haaqqa (the Inevitable) 69:52]*

وَ اذْكُرِ اسْمَ رَبِّکَ بُكْرَةً وَّاَصِيْلًا (۲۵) وَ مِنَ الَّيْلِ فَاسْجُدْ لَہٗ وَ سَبِّحْہُ لَيْلًا طَوِيْلًا (۲۶)

78. Remember the name of your Rabb (engage in Dhikr and Salaah) morning and evening. (This is an effective remedy for quarrels and arguments.) Prostrate to Him (perform Salaah) during the night and glorify Him during the long portions of the night. *[Surah Insaan (Man) 76: 25, 26]*

سَبِّحِ اسْمَ رَبِّکَ الْاَعْلَی (۱)

79. Glorify the name of your Exalted Rabb (The Most High)…*[Surah A’la (The Most High) 87:1]*

فَسَبِّحْ بِحَمْدِ رَبِّکَ وَ اسْتَغْفِرْہُ اِنَّہٗ كَانَ تَوَّابًا ٪(۳)

80. …then glorify the praises of your Rabb (in gratitude for this great favour) and seek forgiveness from Him (for any shortcomings in your efforts). Without doubt, He is the Greatest Acceptor of repentance. *[Surah Nasr (the Help 110:3]*

These are eighty verses in which there is command to make Tasbeeh of Allaah Taa’la I, or the command to state His purity and to testify to it, or encouragement for them. What doubt can there be in the greatness of that which Allaah Taa’la I - the King of Kings – has repeatedly mentioned in His speech (the Qur’an).

Together with Tasbeeh, many verses have Tahmeed mentioned therein, i.e. to praise Allaah Taa’la I, to mention His praises and some state the words **الحمد لله** , as is known from the verses quoted above. Besides this, the explanation of the praises of Allaah Taa’la I- which is understood from **الحمد لله**, also comes in other verses. The most important thing is that Allaah Taa’la I begins His pure speech (the Qur’an) with **الحمد لله رب العالمين** . What greater virtue can there be for this Kalimah, since seeing that Allaah Taa’la I begins the Qur’an with it?

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ (۱)

1. All praise belongs to Allaah Taa’la, the Rabb (the Cherisher, the Creator,the Sustainer) of the universe (and whatever it contains)… *[Surah Faatiha (the Opening Chapter) 1:1]*

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۝ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ (۱)

2. All praise belongs to Allaah Taa'la Who created the heavens and the earth and Who made multitudes (many forms) of darkness (evil) and a light (guidance). Then too the Kuffaar make equals with (ascribe partners to) their Rabb (by committing Shirk). *[Surah An'aam (Livestock) 6:1]*

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِیْنَ ظَلَمُوْا ؕ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ (۴۵)

3. Thus the roots of the oppressive (wrongdoing) people were cut (none survived). All praise is for Allaah Taa'la, the Rabb of the universe (Who assisted His Ambiyaa and those who followed them to remove the tyrants and oppressors). *[Surah An'aam (Livestock) 6:45]*

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِیْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِیَ لَوْ لَاۤ اَنْ هَدٰىنَا اللّٰهُ ۚ

4. They will say, "All praise is for Allaah Taa'la, Who has guided us to this (guided us to adopt the beliefs and acts that earned us this reward). We would never have been rightly guided had Allaah Taa'la not guided us. *[Surah A'raaf (the High Wall) 7:43]*

اَلَّذِیْنَ یَتَّبِعُوْنَ الرَّسُوْلَ النَّبِیَّ الْاُمِّیَّ الَّذِیْ یَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِی التَّوْرٰىةِ وَالْاِنْجِیْلِ ۫

5. "…and who follow the Rasul (who is also) the untutored Nabi (Muhammad ρ, about) whom they find (his name and description) written in the Torah and the Injeel. *[Surah A'raaf (the High Wall) 7:157]*

Note: From amongst the qualities of Rasulullaah ρ mentioned in the Tauraah, one of them is that his Ummah will praise Allaah Taa'la I a lot. Subsequently, a few narrations dealing with this are recorded in Durr e Manthoor.

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ۝ؕ

6. (The true Mu'mineen are) Those who repent, those who worship (Allaah Taa'la only), those who praise (Allaah Taa'la), those who fast (and abstain from worldly indulgences), those who bow (in Ruku), those who prostrate (in Sajdah), those who command (others to do) good, those who forbid (others from) evil (firstly by setting a good example) and those who maintain (do not overstep) the limits set by Allaah Taa'la. *[Surah Taubah (Repentance) 9:112]*

وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ (٪۱۰)

7. And the end of their prayer shall be, "All praise belongs to Allaah Taa'la, the Rabb of the universe." (These words will flow from the bottom of their hearts because of their sincere gratitude to Allaah Taa'la.) *[Surah Yunus 10:10]*

اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لِیْ عَلَى الْكِبَرِ اِسْمٰعِیْلَ وَ اِسْحٰقَ ۝ؕ

8. “All praise be to Allaah Taa’la, Who has gifted (blessed) me with (my sons) Isma’eel υ and Is’haaq υ despite (my) old age. *[Surah Ibraaheem 14:39]*

اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ (٧٥)

9. All praise be to Allaah Taa’la (because He deserves all types of praise), but most people (the Kuffaar) do not know. *[Surah Nahl (the Bee) 16:75]*

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَ تَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا (٥٢٪)

10. The day when He will call you (from your graves when an angel will blow the trumpet), you shall respond by praising Him and (because of your fear and the great length of the Day of Qiyaamah) you will think that you stayed only for a little while (in the world and in your graves). *[Surah Bani Israa’eel 17:52]*

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَ لَمْ يَكُنْ لَّهٗ وَلِىٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا (١١١)٪

11. Say, “All praise is for Allaah Taa’la, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not weak that He requires as assistant. Declare His greatness in abundance.” *[Surah Bani Israa’eel 17:111]*

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ؕ(١)

12. All praise belongs to Allaah Taa’la, Who has revealed the Book (the Qur’aan) to His slave (Muhammad ρ) and has not placed any misguidance (error, inconsistencies) in it. *[Surah Kahaf (the Cave) 18:1]*

فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ (٢٨)

13. Then say (as an expression of gratitude), ‘All praise be to Allaah Taa’la, Who has rescued us from the oppressive (sinful) nation.’ *[Surah Al-Mu’minoon 23:28]*

وَ قَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ (١٥)

14. They both said, “All praise is due to Allaah Taa’la Who has favoured us more than many of His bondsmen who have Imaan (by granting us Prophethood, wisdom and kingdom).” *[Surah Naml (the Ants) 27:15]*

قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ

15. Say, “All praise be to Allaah Taa’la (for destroying those who are a scourge to mankind) and peace be on those bondsmen of His whom He has chosen (the Ambiyaa). *[Surah Naml (the Ants) 27:59]*

وَ قُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ؕ

16. Say, “All praise is for Allaah Taa’la. He will soon show you His Aayaat (the signs of Qiyaamah), which you will recognize (thereby knowing that Qiyaamah is near). *[Surah Naml (the Ants) 27:93]*

لَہٗ الْحَمْدُ فِی الْاُوْلٰی وَالْاٰخِرَةِ ۫ وَلَہُ الْحُکْمُ وَ اِلَیْہِ تُرْجَعُوْنَ (۷۰)

17. All praise belongs to Him in the first (this world) and in the next (the Aakhirah). All command (control over everything) is His, and to Him shall you all be returned (for questioning after death). *[Surah Qasas (the Stories) 28:70]*

قُلِ الْحَمْدُ لِلّٰہِ ؕ بَلْ اَکْثَرُہُمْ لَا یَعْقِلُوْنَ (۶۳)

18. Say, "All praise belongs to Allaah Taa'la" (because it is He Who enables others to do something praiseworthy). However, most of them have no understanding (they fail to realize the contradiction in their beliefs). *[Surah Ankaboot (the Spider) 29:63]*

وَمَنْ کَفَرَ فَاِنَّ اللہَ غَنِیٌّ حَمِیْدٌ (۱۲)

19. As for him who is ungrateful, Allaah Taa'la is certainly Independent (not in need of his gratitude), Most Worthy of praise (Allaah Taa'la deserves praise regardless of whether man praises Him or not). *[Surah Luqmaan 31:12]*

قُلِ الْحَمْدُ لِلّٰہِ ؕ بَلْ اَکْثَرُہُمْ لَا یَعْلَمُوْنَ (۲۵)

20. Say, "All praise belongs to Allaah Taa'la (because Only He is so Great that even those who refuse to worship Him have to concede His greatness)". However, most of them (the Kuffaar and Mushrikeen) do not know (the consequences of their Shirk and therefore persist in it). *[Surah Luqmaan 31:25]*

اِنَّ اللہَ ہُوَ الْغَنِیُّ الْحَمِیْدُ (۲۶)

21. Undoubtedly, Allaah Taa'la is Independent (while everything else is dependent on Him), Worthy of all praise. *[Surah Luqmaan 31:26]*

اَلْحَمْدُ لِلّٰہِ الَّذِیْ لَہٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَ لَہُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ

22. All praise (in all forms and aspects) belongs to Allaah Taa'la, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Aakhirah as well. *[Surah Saba 34:1]*

اَلْحَمْدُ لِلّٰہِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ

23. All praise be to Allaah Taa'la, the Creator of the heavens and the earth. *[Surah Faatir (the Creator) 35:1]*

یٰاَیُّہَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَی اللہِ ۚ وَاللہُ ہُوَ الْغَنِیُّ الْحَمِیْدُ (۱۵)

24. O people! You are all beggars (in need) before Allaah Taa'la (dependant on Him for everything) and (Only) Allaah Taa'la is Independent (not in need of anyone or anything), Most Worthy of praise. *[Surah Faatir (the Creator) 35:15]*

الَّذِیْ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِہٖ ۚ لَا یَمَسُّنَا فِیْہَا نَصَبٌ وَ قَالُوا الْحَمْدُ لِلّٰہِ الَّذِیْ اَذْہَبَ عَنَّا الْحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوْرٌ شَکُوْرٌ ۙ (۳۴)
وَّ لَا یَمَسُّنَا فِیْہَا لُغُوْبٌ (۳۵)

25. (In Jannah) They will say, “All praise be to Allaah Taa’la, Who has removed grief (sorrow) from us (by saving us from Jahannam). Undoubtedly our Rabb is Most Forgiving, Appreciative (of Imaan and good deeds, because of which His rewards are so beautiful).” (They will add) “He (our Rabb) has settled us in an eternal home by His grace. Here (in Jannah) no difficulty (toil) will ever afflict (torment) us, nor shall any tiredness touch us.” *[Surah Faatir (the Creator) 35:34, 35]*

وَ سَلٰمٌ عَلَى الْمُرْسَلِيْنَ (١٨١)ۚ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (١٨٢)٪

26. Peace be upon the Ambiyaa. And all praise belongs to Allaah Taa’la, the Rabb of the universe. *[Surah Saaffaat (Those who stand in rows) 37:181, 182]*

اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ (٢٩)

27. All praise be (belongs) to Allaah Taa’la, but most of them (the people) do not know. *[Surah Zumar (the Groups) 39:29]*

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَنَا وَعْدَهٗ وَ اَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ (٧٤)

28. They will say, “All praise be to Allaah Taa’la, Who has fulfilled His promise to us, made us inheritors of this land (of Jannah) so that we may settle wherever we wish in Jannah. Excellent indeed is the reward of those who perform good deeds!” [Surah Zumar (the Groups) 39:74]

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَ رَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ (٣٦)

29. All praise belongs to Allaah Taa’la, the Rabb of the heavens, the Rabb of the earth and the Rabb of the universe. *[Surah Jaathiya (Kneeling) 45:36]*

وَ مَا نَقَمُوْا مِنْهُمْ اِلَّاۤ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۙ(٨) الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ

30. They (these Kuffaar) found no fault (excuse for revenge) in them (no excuse to kill the Mu’mineen) except that they believed in Allaah Taa’la, the Mighty, Most Worthy of praise…to Whom belongs the kingdom of the heavens and the earth. *[Surah Burooj (the Stars) 85:8, 9]*

Note: These verses contain the praises of Allaah Taa’la I, encouragement to praise Him and the command to praise Him. The virtues of those who praise Allaah Taa’la I in abundance are given special mention in many Ahaadeeth.

It is mentioned in one hadith that the first people that will be called to Jannah will be those who praised Allaah Taa’la I in every condition, in ease or in difficulty.

It is mentioned in one hadith that Allaah Taa’la I loves to be praised. It should be so because in reality, only He is deserving of praise. What is the reality of praising anyone but Allaah Taa’la? They do not control anything; in fact, they are not in control of themselves even.

It is mentioned in one hadith that the most virtuous servant on the Day of Qiyaamah will be the one who praises Allaah Taa'la I in abundance.

One hadith states that praise is the basis of gratitude. He who did not praise Allaah Taa'la I has not shown gratitude to Him.

It is stated in one hadith that to praise Allaah Taa'la I upon a bounty is a means of protection of that bounty.

It is explained in one hadith that if the entire world is in hand of someone and he says الحمد لله, then this saying (of his) is more virtuous than that, i.e. the entire world.

It is explained in one hadith that when Allaah Taa'la I blesses a person with a bounty and he praises Allaah Taa'la I, then that praise is greater than the bounty, no matter how great that bounty is.

One Sahabi τ was sitting by Rasulullaah ρ. He quietly recited الحمد لله كثيرا طيبا مباركا فيه . Rasulullaah ρ asked, "Who recited this du'a?" That Sahabi τ became fearful, thinking that he said something inappropriate. Rasulullaah ρ said that there is no harm; he has not said anything bad. The Sahabi τ then said that it was him. Rasulullaah ρ said that I saw thirteen angels; every one of them was trying to take this Kalimah first.

The hadith is famous in which it is stated that any important work that is begun without taking the name of Allaah Taa'la I will be devoid of blessings. It is for this reason that generally every book begins with the praises of Allaah Taa'la I.

It is explained in one hadith then when the child of someone passes away, then Allaah Taa'la I says to the angels, "Have you taken the soul of the child of My slave?" He I then says, "Have you taken a piece of his heart?" They say, "Definitely." He I then asks, "What did My slave say upon this?" They say, "He praised You and recited إنا لله وإنا إليه راجعون." Allaah Taa'la I says, "Build for him a house in Jannah and name it Bayt al Hamd (the house of praise)."

One hadith states that Allaah Taa'la I becomes greatly pleased when a person eats a morsel of food or drinks a sip of water and says الحمد لله upon it.

The third part is tahleel, i.e. لا إله إلا الله . This has been explained in the previous chapter. The fourth part (of the third Kalimah) is referred to as Takbeer. It means to state the greatness of Allaah Taa'la I. To testify to His greatness and honour is also implied by الله أكبر. This has been mentioned in many verses that have passed. Besides these, many verses only state Takbeer, i.e. the explanation of the honour and greatness of Allaah Taa'la I. Some of them are quoted below,

وَ لِتُكَبِّرُوا اللهَ عَلٰى مَا ہَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ (١٨٥)

1. So that you glorify Allaah Taa'la for His guiding you and so that you show gratitude (to Him). *[Surah Al-Baqarah (the Bull) 2:185]*

عٰلِمُ الْغَيْبِ وَالشَّہَادَةِ الْكَبِيْرُ الْمُتَعَالِ (٩)

2. He is the (Only) Knower of the unseen and the seen. He is the Great, The Lofty (High above all creation. None can therefore be equal to Him). *[Surah Ra'ad 13:9]*

كَذٰلِكَ سَخَّرَہَا لَكُمْ لِتُكَبِّرُوا اللهَ عَلٰى مَا ہَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ (٣٧)

3. Allaah Taa'la has placed them (these animals) at your (total) service in this way so that you proclaim His greatness (abundantly) for the guidance that He has granted you. And convey (the very) good news (of Jannah) to those who do good. *[Surah Hajj 22:37]*

وَ اَنَّ اللهَ ہُوَ الْعَلِیُّ الْكَبِيْرُ (٦٢)

4. Allaah Taa'la is certainly The Highest, The Greatest. *[Surah Hajj 22:62]*

وَ اَنَّ اللهَ ہُوَ الْعَلِیُّ الْكَبِيْرُ (٣٠٪)

5. And Allaah Taa'la is the Exalted, the Great. *[Surah Luqmaan 31:30]*

حَتّٰى اِذَا فُزِّعَ عَنْ قُلُوْبِہِمْ قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ وَ ہُوَ الْعَلِیُّ الْكَبِيْرُ (٢٣)

6. Until the time comes when the fear leaves their hearts and they say (to each other), "What has your Rabb said?" The reply is, "(He speaks) the truth and He is the Exalted, the Great." *[Surah Saba 34:23]*

فَالْحُكْمُ لِلّٰهِ الْعَلِیِّ الْكَبِيْرِ (١٢)

7. Judgement shall be for Allaah Taa'la, the Exalted, the Great. *[Surah Mu'min 40:12]*

وَ لَہُ الْكِبْرِيَآءُ فِی السَّمٰوٰتِ وَ الْاَرْضِ ۪ وَ ہُوَ الْعَزِيْزُ الْحَكِيْمُ (٣٧٪)

8. All Majesty (supreme power) is His in the heavens and the earth and He is the Mighty, the Wise. *[Surah Jaathiya (Kneeling) 45:37]*

ہُوَ اللهُ الَّذِیْ لَا اِلٰہَ اِلَّا ہُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُہَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ

9. He is Allaah Taa'la besides Whom there is no Ilaah. He is the Sovereign, the Most Pure, the Giver of peace (safety), the Giver of security (shelter), the Vigilant, the Mighty, the Overpowering, the Glorious. *[Surah Hashar (the Exile) 59:23]*

Note: These verses explain that greatness and honour of Allaah Taa'la I and mention a lot of encouragement to state the glory of Allaah Taa'la I. Many Ahaadeeth also mention the command and encourage one to state the greatness of Allaah Taa'la I.

It is stated in one hadith that when you see that a fire has broken out somewhere, then recite Takbeer in abundance for it will put the fire out.

Another hadith states that recital of Takbeer extinguishes fire.

In one hadith it is stated that when a person says Takbeer, then its light covers everything from the earth to the sky.

One hadith states that Jibreel υ ordered me to recite Takbeer.

Besides these verses and Ahaadeeth, the greatness and grandeur, His praise and loftiness has been mentioned in the Qur'an in various words. Besides the verses quoted above, there are many in which these Kalimahs are not mentioned, but their meaning is in these Kalimahs. Some of them are presented below.

فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۗ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ (٣٧)

1. So Aadam υ received (learnt) a few words from his Rabb (teaching him how to ask for forgiveness) and (when he recited them) Allaah Taa'la pardoned him (the words were, "O our Rabb, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be among the losers.") Without doubt, He is the Most Forgiving, the Most Merciful. *[Surah Al-Baqarah (the Bull) 2:37]*

Note: Various Ahaadeeth have been narrated with regards to the commentary of these words. Some of them state that the words were as follows,

لا إله إلا أنت سبحانك وبحمدك رب عملت سوأ وظلمت نفسي فاغفرلي إنك خير الغافرين لا إله إلا أنت سبحانك وبحمدك رب عملت سوأ وظلمت نفسي فارحمني إنك أنت أرحم الراحمين . لا إله إلا أنت سبحانك وبحمدك رب عملت سوأ وظلمت نفسي فتب على إنك أنت التواب الرحيم

Other Ahaadeeth pertaining to this subject have been recorded in Durr e Manthoor by 'Allamah Suyooti ℐ. These narrations also mention Tasbeeh and Tahmeed.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ (١٦٠)

2. Whoever brings a good act (carries out an accepted act) will receive ten times as much (in reward, and even more). (On the other hand,) Whoever carries out a sin will be punished only as much (as the extent of the sin) and will not be oppressed (the punishment for any sin will not be multiplied). *[Surah An'aam (Livestock) 6:160]*

Note: Rasulullaah ρ said that two things are such that if a believer will give them due importance, he will enter Jannah. They are two small things, but those who practice are very few. One is to recite **سبحان الله ، الحمد لله ، الله أكبر** ten times after every Salaat. In this way, a person will recite 150 Kalimahs (the total after 5 Salaat). One thousand five hundred virtues will be earned due to this being multiplied by ten. The second thing is to recite **الله أكبر** thirty four times, **الحمد لله** thirty three times and **سبحان الله** thirty three times at bed-time. This totals one hundred Kalimahs, earning one thousand rewards.

Now, this reward plus the reward earned after reciting these Kalimahs after every Salaat total two thousand five hundred. At the time of weighing one's deeds, will there be anyone that has done two thousand five hundred sins every day?

There would have been no one in the time of the Sahabah ψ who would have done two thousand five hundred sins every day, but, in this time, our sins will be greater in number than this. However, Rasulullaah ρ prescribed to us the way to make our good deeds excel our evil deeds through his kindness. It is upto the sick to practice or not.

It is explained in one hadith that one Sahabi τ asked, "O Rasul-messenger of Allaah Taa'la, what does it mean that these two things are easy but those who practice are few?" Rasulullaah ρ said, "At the time of sleeping, Shaytaan puts the person off to sleep before he can read it and at the time of Salaat, he makes a person remember something that will make him go away before he can read it."

In one hadith Rasulullaah ρ said, "Are you incapable of earning a thousand virtues every day." Someone asked as to how a thousand virtues can be earned in a single day. Rasulullaah ρ said, "Recite سبحان الله a hundred times, you will earn a thousand virtues."

اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ اَمَلًا (٣٦)

3. Wealth and sons are merely adornments (temporary possessions) of this worldly life (that will not last forever). The lasting good deeds (all good actions that one does in this world, the rewards of which are everlasting) are best in the sight of your Rabb in terms of reward and best in terms of expectations (because the expected rewards in the Aakhirah are guaranteed by Allaah Taa'la). *[Surah Kahaf (the Cave) 18:46]*

وَ يَزِيْدُ اللهُ الَّذِيْنَ اہْتَدَوْا ہُدًى ؕ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ مَّرَدًّا (٧۶)

4. Allaah Taa'la will increase the guidance (insight) of those who are rightly guided (who understand). The lasting good acts (all good acts in general, but especially those acts benefit and rewards of which continue after the death of the doer, such as digging a well or borehole from which people continue to get water even after the sponsor's death) are best in the sight of your Rabb in terms of reward and best in terms of consequences (because they produce the best results). *[Surah Maryam 19:76]*

Note: الباقيات الصالحات refers to all good deeds whose reward will remain forever. However, many Ahaadeeth state that it refers to these very same Kalimahs (Tasbeehaat). Rasulullaah ρ said that recite الباقيات الصالحات in abundance. Someone asked as to what means. Rasulullaah ρ said that it refers to Takbeer (الله اكبر), Tahleel (لا إله إلا الله) , Tasbeeh(سبحان الله) , Tahmeed (الحمد لله) , and لا حول ولا قوة إلا بالله .

In one hadith, Rasulullaah ρ is reported to have said that know well that سبحان الله الحمد لله لا إله إلا الله الله أكبر is الباقيات الصالحات .

It is reported in one hadith that Rasulullaah ρ said that make arrangements for your protection. Someone asked, “Is it because of an enemy attack?” Rasulullaah ρ said, “No. Make arrangements to protect yourselves from the fire of Jahannam, and it is to recite سبحان الله الحمد لله لا إله إلا الله أكبر for these Kalimahs will go forward (they will either intercede or push a person forward towards Jannah) and they remain behind (they protect), and they do good to one. This is الباقيات الصالحات.”

There are many Ahaadeeth of this nature that ‘Allaamah Suyooti ܐ has collected in Durr e Manthoor.

لَہٗ مَقَالِیْدُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ

5. The keys (control) of the heavens and the earth belong to him. [Surah Zumar (the Groups) 39:63, Surah Shura (Consultation) 42:12]

Note: Hadhrat ‘Uthmaan τ says that I asked Rasulullaah ρ concerning the keys of the heavens and the earth مقاليد السموت والأرض . Rasulullaah ρ said, (it is)

لا إله إلا الله والله أكبر سبحان الله الحمد لله استغفر الله الذي لا إله إلا هو الأول والآخر والظاهر والباطن يحيى ويميت وهو حى لا يموت بيده الخير وهو على كل شيئ قدير

Another hadith states that the keys to the heavens and the earth is سبحان الله الحمد لله لا إله إلا الله أكبر . This has been revealed from the treasures of the ‘arsh. This subject matter is also discussed in various other Ahaadeeth.

اِلَیْہِ یَصْعَدُ الْکَلِمُ الطَّیِّبُ وَالْعَمَلُ الصَّالِحُ یَرْفَعُہٗ ۚ

6. The Pure Word (the Kalimah as well as other forms of Dhikr) climbs (goes) up to Him, propelled by good deeds (coupled with good deeds, a Muslim’s Dhikr is readily accepted by Allaah Taa’la). *[Surah Faatir (the Creator) 35:10]*

Note: This verse was also quoted in the second chapter (on Kalimah Tayyibah). Hadhrat Abdullaah bin Mas’ood τ says that when we tell you of a hadith, then I support it with a verse of the Qur’an.

When a person recites

PUT ARABIC and PUT ARABIC

then the angels take it to the heavens with great care and caution. Whichever sky it passes, the angels of that sky make du’a of forgiveness for the person who recited these words. He quoted the above verse in support of this narration.

Hadhrat Ka’b Ahbaar τ says that the hymning of سبحان الله والحمد لله ولا إله إلا الله والله أكبر. moves around the ‘arsh with a buzzing sound, mentioning the reciter.

In some narrations it is mentioned that Hadhrat Ka'b τ narrated this.

Another Sahabi, Hadhrat Nu'maan τ also narrated this subject directly from Rasulullaah ρ.

Section Two

Ahaadeeth on the virtues and encouragement to recite the third Kalimah;

HADITH ONE

عن أبي هريرة رضي الله عنه قال قال النبي صلى الله عليه وسلم كلمتان خفيفتان على اللسان ثقيلتان في الميزان حبيبتان إلى الرحمن سبحان الله وبحمده سبحان الله العظيم (رواه البخاري ومسلم والترمذي والنسائ وابن ماجة كذا في الترغيب)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Two Kalimahs are light upon the tongue, they are heavy on the scales, beloved to Rahmaan, (they are) سبحان الله وبحمده سبحان الله العظيم."

Note: The meaning of light upon the tongue is that not much time is spent in reciting it for they are very short. It is not difficult to learn them nor will it take long. Despite this, when the time for weighing of deeds comes, then, the scales will be very heavy on account of the abundance of these Kalimahs. If there was no benefit in them, then what can be greater than them being beloved to Allaah Taa'la I? Imam Bukhaari J has completed his book upon these two Kalimahs and he has mentioned this hadith at the end of his book.

It is mentioned in one hadith that you should not leave out attaining a thousand virtues a day. Recite سبحان الله وبحمده , a hundred times and it will earn you a thousand virtues. This amount of sins, Allaah Taa'la-willing will not be committed. This is in addition to the reward one will attain for the other good deeds that one does.

One hadith states that the person who recites سبحان الله وبحمده a hundred times morning and evening will have his sins forgiven even though they may be more than the foams of the ocean.

It is stated in one hadith that سبحان الله الحمد لله لا إله إلا الله الله أكبر causes one's sins to fall away like the falling of the leaves (in winter).

HADITH TWO

عن أبي ذر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ألا أخبرك بأحب الكلام إلى الله قلت يا رسول الله أخبرني بأحب الكلام إلى الله فقال إن أحب الكلام إلى الله سبحان الله وبحمده (رواه مسلم والنسائ والترمذي إلا أنه قال سبحان ربي وبحمده وقال حسن صحيح وعزاه السيوطي في الجامع الصغير إلى مسلم وأحمد والترمذي ورقم له بالصحة وفي رواية لمسلم أن رسول الله صلى الله عليه وسلم سئل اى الكلام أفضل قال ما اصطفي الله لملآئكتة أو لعباده سبحان الله وبحمده كذا في الترغيب قلت وأخرج الاخير الحاكم وصححه على شرط مسلم واقره عليه الذهبي وذكره السيوطي في الجامع برواية أحمد عن رجل مختصرا ورقم له بالصحة)

Hadhrat Abu Dhar Ghifaari τ narrates that once Rasulullaah ρ said, "Shall I not tell you which the most beloved speech before Allaah Taa'la is?" I said, "Definitely." He ρ said, "سبحان الله وبحمده"

سبحان ربي وبحمده Is narrated in another hadith.

One hadith states that the most virtuous is that which Allaah Taa'la chose for His angels, and that is سبحان الله وبحمده.

Note: Verses with regard to this subject has been mentioned in the first section that the angels that are close to the 'arsh as well as others, are involved in Tasbeeh and Tahmeed. It is their duty to mention the pureness of Allaah Taa'la and praise Him. It is for this reason that the angels said the following when Hadhrat Aadam υ was created,

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ط

We (always) glorify Your praises and proclaim (call out) Your purity. *[Surah Al-Baqarah (the Bull) 2:30]*

(This was explained in the first verse of the first section).

It is explained in one hadith that the sky makes a noise (due to the grandeur of Allaah Taa'la). It has a right to make this noise (It makes a sound like that of a heavy object being placed on a bedstead). By the Being in whose control the life of Muhammad ρ is, there is not a space in the sky equal to a handspan except that there is an angel in the condition of Sajdah, involved in Tasbeeh and Tahmeed.

HADITH THREE

عن اسحق بن عبد الله بن أبي طلحة عن أبيه عن جده رضي الله عنهم قال قال رسول الله صلى الله عليه وسلم من قال لا إله إلا الله دخل الجنة أو وجبت له الجنة ومن قال سبحان الله وبحمده مائة مرة كتب الله له مائة الف حسنة واربعا وعشرين الف حسنة قالوا يا رسول الله إذا لا يهلك منا أحد قال بلى إن أحدكم ليجيئ بالحسنات لو وضعت على جبل أثقلته ثم تجيئ النعم فتذهب بتلك ثم يتطاول الرب بعد ذلك برحمته (رواه الحاكم وقال صحيح الاسناد كذا في الترغيب قلت واقره عليه الذهبي)

Hadhrat Ishaaq bin Abdullaah bin Abi Talha narrates from his father from his grandfather that Rasulullaah ρ said, "Jannah becomes compulsory for the person who recites لا إله إلا الله and whoever recites سبحان الله وبحمده one hundred times, he will receive one hundred and twenty four thousand virtues." The Sahabah ψ said, "In such a condition, no one will be destroyed (on the Day of Qiyaamah on account of so many virtues). Rasulullaah ρ said, "(Some people will still be destroyed) some people will come with so many deeds that if it is placed on a mountain, then the mountain will be crushed. However, it will be like nothing compared to the favours of Allaah Taa'la. Allaah Taa'la will favour them out of His mercy and grace."

Note: The meaning of 'it will be like nothing compared to the favours of Allaah Taa'la' is that on the Day of Qiyaamah, where the good and bad deeds will be weighed, one will also be questioned and one will have to give account of all the favours of Allaah Taa'la I. Did one fulfil its rights and be grateful for it? Whatever a person has, it has been blessed upon Him by Allaah Taa'la I. Everything has a right and one will be questioned about fulfilling that right. Rasulullaah ρ said,

يصبح على كل سلامى من احدكم صدقة (الحديث في المشكوة برواية المسلم قلت ورواه أبو داؤد وابن ماجة)

This means that it is compulsory upon a person to give sadaqah (optional charity) for every bone and every joint in his body every morning.

Another hadith explains that there are three hundred and seventy joints in a person's body. It is his responsibility to give sadaqah for every one of these, i.e. it is gratitude to Allaah Taa'la I who has given him life after sleep – the condition similar to death and all his joints are in order. The Sahabah ψ asked, "Who has the ability to give so much of sadaqah every day?" Rasulullaah ρ said, "Every Tasbeeh is sadaqah, every Takbeer is sadaqah. To say لا إله إلا الله is sadaqah. To say الله أكبر is sadaqah. To remove a harmful object from the road is sadaqah. Many things are counted as sadaqah.

There are many Ahaadeeth of this type in which the blessings of Allaah Taa'la I in a person's body are mentioned. Besides this, there are many other blessings of Allaah Taa'la I, like food, drink etc.

Surah Takaathur mentions that we will be questioned about the blessings of Allaah Taa'la I on the Day of Qiyaamah.

Hadhrat Ibn 'Abbas τ says that we will be questioned of our bodily health, the health of the ears, the health of the eyes, that Allaah Taa'la I has blessed us with them and what have we done with them (or have we used them to fill our stomachs like cattle). Subsequently, we are told in Surah Bani Israa'eel,

اِنَّ السَّمْعَ وَ الْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا (٣٦)

> Indeed questioning (on the Day of Qiyaamah) shall take place with regard to (what) the ears (heard), (what) the eyes (saw) and (what thoughts and wrong beliefs) the hearts (harboured). *[Surah Bani Israa'eel 17:36]*

Rasulullaah ρ said that one great blessing we will be granted is freedom from worry and bodily health.

Mujaahid ︺ said that we will be questioned about every enjoyment which is a blessing of this world.

Hadhrat 'Ali τ said that safety and security are included in this.

Someone asked Hadhrat 'Ali τ as to what the meaning of ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ٪(٨) is? He τ said that bread of wheat and cold water, we will be questioned about it and one's home is also included in this.

It is explained in one hadith that when a this verse was revealed, then some Sahabah ψ said, "O Rasul of Allaah Taa'la, which blessings will we be questioned about? We remain half hungry and get bread, and that too, made of barley (we do not have bread that will fill our stomachs)." The following reply was revealed to Rasulullaah ρ, "Do you not wear shoes? Do you not drink cold water? These are also favours of Allah."

One hadith states that some Sahabah ψ said to Rasulullaah ρ once this verse was revealed, "O Rasul of Allaah Taa'la, about which favours will we be questioned? We only get dates and water and our swords are upon our shoulders (for jihad) all the time and the enemy is before us (on account of which we do not except with worry)." Rasulullaah ρ said, "Soon, favours will come upon you."

In one hadith Rasulullaah ρ is reported to have said that the first of the blessings that one will be questioned about on the Day of Qiyaamah is that We have given you bodily health (what rights of this health did you fulfil and what did you do to earn the pleasure of Allaah Taa'la)? We have given you cold water to drink (in reality, this is a great blessing of Allaah Taa'la I. Ask those for whom cold water is not available. This is such a great blessing of Allaah Taa'la I that has no limit. However, we do not turn our attention to this great blessing at all, (forget being grateful for it).

In one hadith it is stated that the blessings about which we will be questioned are: the piece of bread that fills our stomachs, that water which quenched our thirst and that clothing which covered our bodies.

Once, in the harsh heat of the afternoon, Hadhrat Abu Bakr τ left his home in a worried state. Upon reaching the Masjid, Hadhrat 'Umar τ also came there in a similar condition. Seeing Hadhrat Abu Bakr τ sitting there, he asked, "Why are you here at this time?" He said, "The pangs of hunger have made me worried." Hadhrat 'Umar τ said, "By Allaah Taa'la, the same thing has forced me to come out." While they were conversing, Rasulullaah ρ came. When he saw them, he asked, "Why are you here at this time?" They said, "O Rasul of Allaah Taa'la,

hunger has made us worried, we were forced to come out." Rasulullaah ρ said, "I have come out due to the same cause."

All three of them went to the house of Abu Ayyub Ansaari τ. He was not at home. His wife became very happy and made them sit. Rasulullaah ρ said, "Where has Abu Ayyub gone?" She said, "He was here a little while ago, he has left for some need." In the meantime, Abu Ayyub Ansaari τ came back. Out of happiness, he broke a big bunch of dates for them. Rasulullaah ρ said, "Why did you break the entire bunch? The bunch has unripe and half ripe dates as well. You could have chosen the ripe ones and broken them." He said, "I broke them all thinking that all the types would be before you. You can eat whichever one you like (sometimes, the half ripe dates are liked more than the ripe ones). He left the bunch in front of them and left to slaughter a kid (baby goat) and roasted it and prepared some gravy. Rasulullaah ρ put some meat in a piece of bread, gave it to Abu Ayyub τ, and told him to give it to Faatima radiyallahu anha because she did not eat anything for a few days. He immediately gave it and came away. They then ate to their fill.

Rasulullaah ρ said, "See, these are the blessings of Allaah Taa'la. Bread, meat, every type of dates, unripe and ripe. Saying this, tears began to flow from the eyes of Rasulullaah ρ. He then said, "By the being in whose control my life is, these are the blessings of Allaah Taa'la about which you will be questioned. The Sahabah ψ became very worried considering the circumstances in which these things became available for them, i.e. in such helplessness these things have been made available and yet we will have to give account for them. Rasulullaah ρ said that it is necessary to be grateful. When these things come before you, then take the name of Allaah Taa'la, and when you have completed, then say,

الحمد لله الذي هو اشبعنا وانعم علينا وافصل

All praise is due to Allaah Taa'la, who has satiated us and has blessed us and granted us great bounty

The recital of this du'a is sufficient to show gratitude.

Incidents of this type are found in the Ahaadeeth under different subject headings. Consequently, once, Rasulullaah ρ went to the house of Abul Haytham Malik bin Tayhaan τ. Similarly, a similar incident happened with another person called Waqifi.

Hadhrat 'Umar τ passed by a person who was a leper, blind, deaf and dumb. He τ said to his companions, "Do you see any bounty of Allaah Taa'la upon this person?" The people said, "What blessing is there upon this person?" He τ said, "Can he not urinate easily?"

Hadhrat Abdullaah bin Mas'ood τ said that there will be three courts on the Day of Qiyaamah. In one court, reckoning of good deeds will take place, in another court, the blessings of Allaah Taa'la will be reckoned for and one will be questioned of one's sins in the last one. The good deeds will be balanced with the favours of Allaah Taa'la and the evil deeds will be left under the grace of Allaah Taa'la I.

The meaning of all this is that all the blessings of Allaah Taa'la I are such that they are coming upon us all the time and at every breath. It is the responsibility of every person to fulfill the rights of them. That is why one should not be lax in attaining as much good deeds as is possible. We should also not understand any amount to be a lot because when we reach there, we will know how many sins were committed by our eyes, nose, ears and other limbs that we did not even understand to be sins.

Rasulullaah ρ said that there is none of you except that you would be presented before Allaah Taa'la on the Day of Qiyaamah. There will be no veil in between nor would there be any translator (lawyer etc.). He will look towards the right and see a pile of his deeds; he will look towards his left and see the same thing. Every type of deed, good or bad, will be with him. The fire of Jahannam will be in front of him. For this reason, save yourself from the fire of Jahannam as much as possible, even though it may be with a piece of date.

In one hadith it is stated that the first question on the Day of Qiyaamah will be those whom We gave you health and cold water to drink, i.e. what rights of them did you fulfil.

It is mentioned in another hadith that a person will not move on the Day of Qiyaamah until he does not answer these questions. In what did you spend your life? In what activity did you pass your youth? In what way did you earn your wealth? In what way did you spend it? (Was your earning and spending permissible or impermissible?) To what extent did you practice upon your knowledge (to whatever level it was)? (Did you practice upon the rulings that you learnt or not?).

HADITH FOUR

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لقيت ابراهيم ليلة اسري بي فقال يا محمد أقرئ امتك مني السلام وأخبرهم أن الجنة طيبة التربة عذبه الماء وأنها قيعان وأن غراسها سبحان الله والحمد لله ولا إله إلا الله والله أكبر (رواه الترمذي والطبراني في الصغير والأوسط وزاد لا حول لا قوة إلا بالله وقال الترمذي حسن غريب من هذا الوجه ورواه الطبراني أيضا باسناد رواه من حديث سلمان الفارسي وعن ابن عباس رضي الله عنهما مرفوعا من قال سبحان الله والحمد لله ولا إله إلا الله والله أكبر غرس له بكل واحدة منهن شجرة في الجنة رواه الطبراني واسناده حسن لا بأس به في المتابعات وعن جابر رضي الله عنه مرفوعا من قال سبحان الله العظيم وبحمده غرست له نخلة في الجنة) (رواه الترمذي وحسنه والنسائ إلا أنه قال شجرة وابن حبان في صحيحه والحاكم في الموضعين باسنادين قال في أحدهما على شرط مسلم وفي الآخر على شرط البخاري وذكره في الجامع الصغير برواية الترمذي وابن حبان والحاكم ورقم له بالصحة وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم مر به وهو يغرس الحديث رواه ابن ماجة باسناد حسن والحاكم وقال صحيح الاسناد وكذا في الترغيب وعزاه في الجامع إلى ابن ماجة والحاكم رقم له بالصحة قلت وفي الباب من حديث أبي أيوب رضي الله عنه مرفوعا رواه أحمد باسناد حسن وابن أبي الدنيا وابن حبان في صحيحه ورواه ابن أبي الدنيا والطبراني من حديث ابن عمر رضي الله عنه أيضا مرفوعا مختصرا إلا أن في حديثهما الحوقلة فقط كما في الترغيب قلت وذكر السيوطي في الدر حديث ابن عباس مرفوعا بلفظ حديث ابن مسعود رضي الله عنه وقال أخرجه ابن مردويه وذكر أيضا حديث ابن مسعود رضي الله عنه وقال أخرجه الترمذي وحسنه ، والطبراني وابن مردويه قلت وذكره في الجامع الصغير برواية الطبراني ورقم له بالصحة وذكر في مجمع الزوائد عدة روايات في معنى هذا الحديث)

Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ρ said, "When I met Ibraaheem (υ) on the night of me'raaj, then he told me to give his salaam to my ummat. He also told me to say that Jannah has very pure and good soil as well as very good water. However, it is a barren plain. Its trees are سبحان الله والحمد لله ولا إله إلا الله والله اكبر (however many trees your heart desires, you can plant).

One hadith states لا حول ولاقوة إلا بالله after this.

In another hadith we are told that in lieu of each one of these Kalimahs, a tree is planted in Jannah.

One hadith states that whoever recites سبحان الله العظيم وبحمده , a tree will be planted in Jannah for him.

It is narrated in one hadith that on one occasion Rasulullaah ρ was going somewhere. He saw Hadhrat Abu Hurayrah τ planting a tree. He ρ asked, "What are you doing?" He said that I am planting a tree. Rasulullaah ρ said that I shall tell you what the best planting for you is; it is سبحان الله والحمد لله ولا إله إلا الله والله اكبر . In lieu of each Kalimah, a tree is planted in Jannah.

Note: Through Rasulullaah ρ, Hadhrat Ibraaheem υ sent his salaam upon this ummat. For this reason, the 'Ulemaa' have written that whoever hears this hadith should recite, وعليه السلام ورحمة الله وبركاته in reply.

After that, it is explained that the soil of Jannah is very good and the water is sweet. There are two meanings of this. The first is that an explanation of that place is being given, that it is a very good place whose soil has been described in the hadith to be musk and saffron and the water is very enjoyable. Every person wants to make it his abode. And if gardens are planted and ways and means of enjoyment and peace are available, then who will leave it? The second meaning is that trees grow very well in such a place where the land is good and the water is good.In this case, the meaning will be that by reciting سبحان الله والحمد لله ولا إله إلا الله والله اكبر once, a tree a placed there and then due to the good land and water, the tree grows well on its own. One only needs to plant the seed once, and the rest will happen on its own.

This hadith states that Jannah is a barren plain. There is a question that can be raised concerning the other Ahaadeeth that mention that Jannah has every type of fruit, trees, in fact, the meaning of Jannah is garden. Some 'Ulemaa' say that originally it is a barren plain, but when it will be given to the pious, it will have trees etc. in accordance to their deeds. Some 'Ulemaa' given another explanation, and that is, they will receive that garden of Jannah in accordance to their deeds. When they will receive this Jannah, it will be as if their actions were the cause of the growth of the trees. A third explanation is that the smallest Jannah will be a few times bigger than this world. Some parts of it will be

originally a garden and a huge portion of it will be barren. In accordance to the amount of Tasbeeh, Dhikr etc. trees will be planted.

Shaykh al Mashayikh, Hadhrat Maulana Gangohi ﺭ explains in Kaukab ad Durri (commentary of Jami' Tirmidhi) that all the trees are gathered in one place like seedlings. As a person does good deeds, that amount of trees are planted in his land and they grow accordingly.

HADITH FIVE

عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من هاله الليل أن يكابده أوبخل بالمال أن ينفقه أو جبن عن العدو أن يقاتله فليكثر من سبحان الله وبحمده فانها أحب إلى الله من جبل ذهب ينفقه في سبيل الله (رواه الفريابي والطبراني واللفظ له وهو حديث غريب ولا بأس باسناده انشاء الله كذا في الترغيب وفي مجمع الزوائد رواه الطبراني وفيه سليمان بن أحمد الواسطي وثقه عبدان وضعفه الجمهور والغالب على بقية رجاله التوثيق وفي الباب عن أبي هريرة رضي الله عنه مرفوعا أخرجه ابن مردويه وابن عباس رضي الله عنه أيضا عند ابن مردويه كذا في الدر)

Hadhrat Abu Umaamah τ narrates that Rasulullaah ρ said, "Whoever fears undertaking difficulty at night (he is unable to involve himself in worship at night), or finds it difficult to spend wealth on account of miserliness, or does not have the courage to take part in jihad on account of cowardliness, he should recite سبحان الله وبحمده in abundance. This is more beloved to Allaah Taa'la I than spending gold equivalent to a mountain."

Note: How great is the grace of Allaah Taa'la I that he has not closed the doors of virtue and high stages for those who stay away from difficulty. A person does not wake at night, does not spend wealth on account of miserliness and does not take part in such a blessed deed like jihad. After this, if he has value for Deen and worry for the Aakhirah then the way is open for him. If he does not acquire anything after this, then it is nothing but misfortune. This subject has been discussed in detail before.

HADITH SIX

عن سمرة بن جندب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أحب الكلام إلى الله أربع سبحان الله والحمد لله ولا إله إلا الله والله أكبر لا يضرك بايهن بدأت (رواه مسلم وابن ماجة والنسائ وزاد وهن من القرآن ورواه النسائ أيضا وابن حبان في صحيحه من حديث أبي هريرة رضي الله عنه كذا في الترغيب وعزا السيوطي حديث سمرة رضي الله عنه إلى أحمد أيضا ورقم له بالصحة وحديث أبي هريرة رضي الله عنه إلى مسند الفردوس للديلمي ورقم له أيضا بالصحة)

Hadhrat Samurah bin Jundub τ narrates that Rasulullaah ρ said, "The most beloved speech before Allaah Taa'la is four Kalimahs, سبحان الله والحمد لله ولا إله إلا الله والله اكبر, you can say any one of them first, there is no special sequence."

Another hadith states that these Kalimahs are mentioned in the Qur'an.

Note: These words are found a lot in the Qur'an and encouragement for their recitation as well the command for their recitation are found in the Qur'an. A lot of detail has been discussed in the first section.

It is explained in one hadith that beautify your 'Eid with these Kalimahs, i.e. the beauty of 'Eid is the recitation of these Kalimahs in abundance.

HADITH SEVEN

عن أبي هريرة رضي الله عنه قال إن الفقراء المهاجرين اتوا رسول الله صلى الله عليه وسلم فقالوا قد ذهب أهل الدثور بالدرجات العلى والنعيم المقيم فقال ما ذاك قالوا يصلون كما نصلي ويصومون كما نصوم ويتصدقون ولا نتصدق ويعتقون ولا نعتق فقال رسول الله صلى الله عليه وسلم أفلا أعلمكم شيئا تدركون به من سبقكم وتسبقون به من بعدكم ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم قالوا بلى يا رسول الله قال تسبحون وتكبرون وتحمدون دبر كل صلوة ثلاثا وثلاثين مرة قال أبو صالح فرجع فقراء المهاجرين إلى رسول الله صلى الله عليه وسلم فقالوا سمع إخواننا أهل الأموال بما فعلنا ففعلوا مثله فقال رسول الله صلى الله عليه وسلم ذلك فضل الله يؤتيه من يشاء (متفق عليه وليس قول أبي صالح إلى آخره إلا عند مسلم وفي رواية للبخاري تسبحون في دبر كل صلوة عشرا وتحمدون عشرا وتكبرون عشرا بدل ثلاثا وثلاثين كذا في المشكوة وعن أبي ذر رضي الله عنه بنحو هذا الحديث وفيه إن بكل تسبيحة صدقة وبكل تحميده صدقة وفي بضع أحدكم صدقة قالوا يا رسول الله يأتي أحدنا شهوته يكون له فيها أجر الحديث أخرجه أحمد وفي الباب عن أبي الدرداء رضي الله عنه عند أحمد)

Hadhrat Abu Hurayrah τ narrates that on one occasion the poor muhajireen came to Rasulullaah ρ and said, "O Rasul of Allaah Taa'la, the wealthy have taken all the high stages and all the everlasting blessings have fallen to their lot." Rasulullaah ρ asked, "Why?" They said, "They are together with us in the performance of Salaat and fasting, on account of their wealth, they give sadaqah, free slaves and we cannot do this." Rasulullaah ρ said, "Shall I not tell you of something that if you do, you will catch up with those ahead of you, you will go ahead of those behind and no one will be more virtuous than you except if they do the same deed?" The Sahabah ψ said, "Definitely tell us." Rasulullaah ρ said, " Recite سبحان الله ، الحمد لله ، الله أكبر thirty three times each after every Salaat." (They began to practice upon this, but the wealthy of that time were similar to them and started to practice once they heard of this virtue). The poor came to Rasulullaah ρ a second time and said that our wealthy brothers have heard and have begun to practice too. Rasulullaah ρ said, "This is the grace of Allaah Taa'la, He gives to whoever He wishes, none can stop Him."

A story of a similar nature is mentioned in another hadith that Rasulullaah ρ said that Allaah Taa'la has kept a substitute of sadaqah for you. To say سبحان الله ، once is sadaqah. To say الحمد لله once is sadaqah. To have relations with your wife is sadaqah. The Sahabah ψ asked in surprise, "O Rasul of Allaah Taa'la, a person has relations with his wife and fulfills his desires and it becomes sadaqah?" Rasulullaah ρ said, "If a person were to be involved in haraam, would it be a sin or not?" The Sahabah ψ said that it would be. Rasulullaah ρ said, "Similarly, there is sadaqah and reward in the permissible way."

Note: The meaning of this is that relations with one's wife is a cause for attaining reward if it is done with the intention of saving ones self from haraam.

Another version of this story has the same question, in that a person attains reward by fulfilling his desires. Rasulullaah ρ answered, "Tell me, if a child is born and then becomes a youngster and you build hopes for him and then he dies, will you hope for reward?" It was said, "Definitely, we shall have hope." Rasulullaah ρ asked, "Why? Did you create it? Did you give it guidance? Did you give it sustenance?" Allaah Taa'la I created it, He gave it guidance and He gives sustenance. Similarly, you placed the seed in the correct place, it is then in the control of Allaah Taa'la I. If He wishes, He could give it life and a child will be born or He could leave it dead and not create a child. This hadith demands that the reward that one will attain is for becoming the cause for the creation and birth of the child.

HADITH EIGHT

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من سبح الله في دبر كل صلوة ثلاثا وثلاثين وحمد الله ثلاثا وثلاثين وكبر الله ثلاثا وثلاثين فتلك تسعة وتسعين وقال تمام المائة لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير غفرت خطاياه وإن كانت مثل زبد البحر (رواه مسلم كذا في المشكوة وكذا في مسند أحمد)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Whoever recites thirty three times each after every Salaat, totaling ninety nine, and then completes the hundred with لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير will have all his sins forgiven even though they may be like the foam of the ocean."

Note: The subject of sins being forgiven has been discussed under a few Ahaadeeth already. The meaning of this according to the 'Ulemaa is that the minor sins are forgiven. This hadith states that the three Kalimahs should be recited thirty three times each and لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير once.

The hadith following this one states that two Kalimahs should be recited thirty three times each and الله اكبر thirty four times.

It is narrated from Hadhrat Zayd τ that Rasulullaah ρ told us to recite سبحان الله الحمد لله الله اكبر , each one thirty three times after every Salaat.

An Ansaari τ saw a person in a dream telling him to recite each one of these Kalimahs twenty five times, and to add لا إله إلا الله twenty five times. This (dream) was told to Rasulullaah ρ. He ρ accepted it and permitted the Sahabi to recite it in this way.

One hadith states that سبحان الله ، الحمد لله ، الله أكبر should be recited eleven times after every Salaat, another hadith states that it should be recited ten times each.

One hadith states that لا إله إلا الله should be recited ten times and the other three should be recited thirty three times each.

One hadith states that all four Kalimahs should be recited a hundred times each after every Salaat. These narrations are found in Hisn e Haseen.

These differing numbers are due to the different conditions of the people for whom they were prescribed, in accordance to the free time and involvement of each person. Those who were involved in necessary work were prescribed a lesser amount, and those who were free were prescribed more. The research scholars say that it is best to adhere to the numbers mentioned in the hadith because one should give due importance to that which is used as medicine.

HADITH NINE

عن كعب بن عجرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم معقبات لا يخيب قائلهن أو فاعلهن دبر كل صلوة مكتوبة ثلاث وثلاثون تسبيحة وثلاث وثلاثون تحميدة وأربع وثلاثون تكبيرة (رواه مسلم كذا في المشكوة وعزاه السيوطي في الجامع إلى أحمد ومسلم والترمذي والنسائ ورقم له بالضعف وفي الباب عن أبي الدرداء رضي الله عنه عند الطبراني)

Hadhrat Ka'b bin Ujrah τ narrates that Rasulullaah ρ said, "A few things that follow are such that the one who says them will not be disappointed. They are, to recite thirty three times سبحان الله , thirty three times الحمد لله , and thirty four times الله اكبر after every Salaat.

Note: These Kalimahs have been termed 'those that follow' because either they are recited after Salaat or because if they are recited after committing sins, the sins are washed away and wiped out or because these Kalimahs are recited one after the other.

Hadhrat Abu Dardaa' τ says that we were told to recite سبحان الله thirty three times, الحمد لله thirty three times and الله أكبر thirty four times after every Salaat.

HADITH TEN

عن عمران بن حصين رضي الله عنه رفعه اما يستطيع أحدكم أن يعمل كل يوم مثل أحد عملا قالوا يا رسول الله ومن يستطيع قال كلكم يستطيع قالوا يا رسول الله ما ذا قال سبحان الله أعظم من أحد ولا إله إلا الله أعظم من أحد والحمد لله أعظم من أحد والله أكبر أعظم من أحد (للكبير والبزار كذا في جمع الفوائد وإليهما عزاه في الحصن ومجمع الزوائد وقال رجال الصحيح)

Hadhrat 'Imraan bin Husayn τ narrates that Rasulullaah ρ said, "Can any one of you do good deeds equal to Mount Uhud on a daily basis?" The Sahabah ψ replied, "Who has the strength to do that?" Rasulullaah ρ replied, "All of you have the strength to do it?" They

ψ said, “O Rasul of Allaah Taa'la, how is it so?” He ρ said, “ سبحان الله is greater than Uhud and لا إله إلا الله is greater than Uhud and الحمد لله is greater than Uhud and الله كبر is greater than Uhud.”

Note: Every one of these Kalimahs is such that the reward is greater than Mount Uhud. Not one mountain, but many mountains.

It is mentioned in one hadith that the reward of سبحان الله ، الحمد لله fill the skies and earths.

It is mentioned in one hadith that the reward of سبحان الله fills half the scale and الحمد لله fills the other half, and الله اكبر fills the space between the skies and earth.

It is stated in one hadith that Rasulullaah ρ said that سبحان الله الحمد لله لا إله إلا الله الله اكبر is more beloved to me than all that the sun rises upon.

Mulla 'Ali al Qaari ﺭ explains that the meaning of this is that it is more beloved than spending the entire world for the pleasure of Alaah I.

It is said that Hadhrat Sulayman υ was once going on his throne (in the air) and the birds were shading him. He was moving together with man and jinn. A line of his army passed by a worshipper who praised the great kingdom and general rule of Hadhrat Sulayman υ. He υ said that one سبحان الله of the record of deeds of a believer is better than the entire kingdom of Sulayman bin Dawood υ because this kingdom will come to and end and Tasbeeh will remain.

HADITH ELEVEN

عن أبي سلام رضي الله عنه مولى رسول الله صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال بخ بخ خمس ما اثقلهن في الميزان لا إله إلا الله والله أكبر وسبحان الله والحمد لله والولد الصالح يتوفى للمرء المسلم فيحتسبه (الحديث أخرجه أحمد في مسنده ورجاله ثقات كما في مجمع الزوائد والحاكم وقال صحيح الاسناد واقره عليه الذهبي وذكره في الجامع الصغير برواية البزار عن ثوبان وبرواية النسائ وابن حبان والحاكم عن أبي سلمى رضي الله عنه وبرواية أحمد عن أبي امامة رضي الله عنه ورقم له بالحسن وذكره في مجمع الزوائد برواية ثوبان وأبي سلمى رضي الله عنهما راعى رسول الله صلى الله عليه وسلم وسفينة رضي الله عنه ومولى لرسول الله صلى الله عليه وسلم لم يسم وصحح بعض طرقها)

Hadhrat Abu Salaam τ - the freed slave of Rasulullaah ρ - narrates that Rasullullaah ρ said, “Bakkha, Bakkha, how heavy are five things in the scales, and the patience of that father (or mother) who loses his child.”

Note: This subject has been narrated from a number of Sahabah ψ in various Ahaadeeth. 'Bakkha'is said to express great joy and happiness. These things are expressed with such joy and happiness by Rasulullaah ρ. Is it not the responsibility of those that claim love of

Rasulullaah ρ to exert themselves in it, for this is appreciation of the joy of Rasulullaah ρ and this is how it is welcomed (and accepted)?

HADITH TWELVE

عن سليمان بن يسار رضي الله عنه عن رجل من الأنصار رضي الله عنه أن النبي صلى الله عليه وسلم قال قال نوح لإبنه إني موصيك بوصية وقاصرها لكى لا تنساها أوصيك باثنين وأنهاك عن اثنين اما التي اوصيك بهما فيستبشر الله بهما وصالح خلقه وهما يكثران الولوج على الله اوصيك بلا إله إلا الله فان السموت والارض لو كانتا حلقة قصمتهما ولو كانتا في كفة وزنتهما واوصيك بسبحان الله وبحمده فانهما صلوة الخلق وبها يرزق الخلق وإن من شيئ إلا يسبح بحمده ولكن لا تفقهون تسبيحهم إنه كان حليما غفورا واما اللتان انهاك عنهما فيحتجب الله منهما وصالح خلقه انهاك عن الشرك والكبر (رواه النسائ واللفظ له والبزار والحاكم من حديث عبد الله بن عمرو رضي الله عنه وقال صحيح الاسناد كذا في الترغيب قلت وقد تقدم في بيان التهليل حديث عبد الله بن عمرو رضي الله عنه مرفوعا وتقدم فيه أيضا ما في الباب وتقدم في الآيات قوله عز اسمه وأن من شئ إلا يسبح بحمده الآية وأخرج ابن جرير وابن أبي حاتم وأبو الشيخ في العظمة عن جابر رضي الله عنه مرفوعا الا أخبركم بشيئ امر به نوح ابنه إن نوحا قال لإبنه يا بنى آمرك أن تقول سبحان الله فانها صلوة الخلق وتسبيح الخلق وبها يرزق الخلق وأخرج أحمد وابن مردويه عن ابن عمر رضي الله عنه مرفوعا إن نوحا لما حضرته الوفاة قال لإبنيه آمركما بسبحان الله وبحمده فانهما صلوة كل شيئ وبها يرزق كل شيئ كذا في الدر)

Hadhrat Sulayman bin Yasaar τ narrates that Rasulullaah ρ said, “ Hadhrat Nuh υ said to his sons, “I make a bequest to you hoping that you would not forget it. It is very short. I advise you to do two things and prevent you from doing two things. The two things that I advise you to do are very pleasing unto Allaah Taa’la and the pious creation of Allaah Taa’la are also happy with it. There is great acceptance of these deeds in front of Allaah Taa’la. One of these is لا إله إلا الله . If all the heavens and the earth were to be made into a circle, then too, this Kalimah will not remain except that it will break it and go upto the heavens. And if all the heavens and the earth were to be placed in one side of the scale, this Kalimah will be heavier. The second thing is the recital of سبحان الله وبحمده . This Kalimah is the worship of the entire creation and due to its blessings, the entire creation is given sustenance. There is no creation that does not make the Tasbeeh of Allaah Taa’la I. However, you do not understand it. The two things that I prevent you from are polytheism and pride. On account of these two things, a person is veiled from Allaah Taa’la I and a person is veiled from the pious creation of Allaah Taa’la I.”

Note: The subject of this hadith has been discussed in the chapter of لا إله إلا الله . The part dealing with Tasbeeh has also been discussed under the following verse of the Qur’an,

وإن من شيئ إلا يسبح بحمده

There are many Ahaadeeth that state that Rasulullaah ρ heard the Tasbeeh of the skies on the night of me’raaj.

Once Rasulullaah ρ passed by a group of people who were sitting on their horses and camels while halted. Rasulullaah ρ said, “Do not turn your animals into pulpits and chairs. Many animals are better than their riders and make more Dhikr than them.

Hadhrat Ibn ‘Abbas τ says that crops also make Tasbeeh and those that grow the crops attain the reward.

Once a utensil in which there was thareed was given to Rasulullaah ρ. Rasulullaah ρ said that this food is making Tasbeeh. Someone asked, “Do you understand its Tasbeeh?” Rasulullaah ρ said, “Yes, I understand.” After this, Rasulullaah ρ told somebody to give it to another person nearby. The utensil was brought close to the person and he also heard the Tasbeeh. It was given to a third person who also heard the Tasbeeh. Someone said that everyone in the gathering should be made to hear the Tasbeeh. Rasulullaah ρ said that if someone does not hear it, then people will think that he is a sinner. This type of occurrence is linked to ‘kashf’. The Ambiyaa’ had this quality to the highest degree and it should be so.

The Sahabah ψ also attained this through the blessings of the company of Rasulullaah ρ and through the light of closeness to him. Hundreds of incidents prove this. The sufis also attain this through spiritual exercises. By means of this, they can understand the Tasbeeh, speech and conversations of inanimate creations and animals. However, according to the research Mashaaikh, this is not a proof of one’s achievement nor does it necessitate closeness to Allaah Taa’la I. Whoever does these spiritual exercises will attain it whether he is close to Allaah Taa’la I or not. Therefore, the research scholars do not take it to be important. On the contrary, they understand it to be harmful because if a beginner attains it, then he gets the enthusiasm to travel the world and this is a barrier in the way of progress. I know of a few attendants of Hadhrat Maulana Khalil Ahmad ◌ who were stopped from Dhikr and exercises for a few days after they attained this so that they are not caught in the initial stages. Besides this, they stayed away from it because the sins of others would be disclosed to them and this caused them difficulty.

‘Allamah Sha’raani ◌ has written in Mizaan al Kubraa that when Imam Abu Hanifah ◌ used to see a person performing wudhu, then he used to see what sins were being washed away in the water. He also knew whether it was a major sin or a minor sin or an inappropriate deed. He knew of these things like perceiveable things. Consequently, once he came to the ablution block of the Jami’ Masjid of Kufah. A youngster was performing wudhu. He ◌ saw the water falling. He ◌ then quietly advised the boy to make Taubah from being disobedient to his parents. He repented. He ◌ saw another person and advised him not to commit zina (adultery) for it is an evil defect. The person repented from committing zina. He saw from the water falling from another person that he was drinking and involved in useless activity. He ◌ advised the person to repent which he did. After this, Imam Abu Hanifah ◌ asked Allaah Taa’la I to remove this (kashf) from him because he did not want to be aware of the sins of people. Allaah Taa’la I accepted his du’a and removed it. It is said that Imam Abu Hanifah ◌ gave fatwa during this time that used

water is impure. How could he not call it impure when he saw the filthy water and the stench coming from it? When the ‘kashf’ was taken away, he also stopped calling it impure.

One of the attendants of Hadhrat Maulana Shah Abdur Raheem Raipuri ‌ did not relieve himself for days because he saw noor (celestial light) everywhere. There are hundreds of incidents of this type in which there is no scope for doubt that those who have ‘kashf’ are aware of conditions in accordance to their level of ‘kashf’.

HADITH THIRTEEN

عن ام هاني رضي الله عنها قالت مر بي رسول الله صلى الله عليه وسلم فقلت يا رسول الله قد كبرت وضعفت او كما قالت فمرني بعمل اعمله وانا جالسة قال سبحي الله مائة تسبيحة فانها تعدل لك مائة رقبة تعتقينها من ولد اسماعيل واحمدي الله مائة تحميده فانها تعدل لك مائة فرس مسرجة ملجمة تحملين عليها في سبيل الله وكبري الله مائة تكبيرة فإنها تعدل لك مائة بدنة مقلدة متقبلة وهللي الله مائة تهلية قال أبو خلف احسبه قال تملا ما بين السماء والأرض ولا يرفع لأحد عمل أفضل مما يرفع لك إلا أن يأتى بمثل ما أتيت

(رواه أحمد باسناد حسن واللفظ له والنسائ ولم يقل ولا يرفع إلى آخره والبيهقي بتمامه وابن أبي الدنيا فجعل ثواب الرقاب في التحميد والفرس في التسبيح وابن ماجة بمعناه باختصار والطبراني في الكبير بنحو أحمد ولم يقل احسبه وفي الاوسط باسناد حسن بمعناه كذا في الترغيب باختصار قلت رواه الحاكم بمعناه وصححه وعزاه في الجامع الصغير إلى أحمد والطبراني والحاكم ورقم له بالصحة وذكره في مجمع الزوائد بطرق وقال اسانيدهم حسنة وفي الترغيب أيضا عن أبي امامة مرفوعا بنحو حديث الباب مختصرا وقال رواه الطبراني ورواته رواة الصحيح خلا سليم بن عثمان الفوزي يكشف حاله فانه لا يحضرني الان في جرح ولا عدالة اه وفي الباب عن سلمى ام بني أبي رافع قالت يا رسول الله أخبرني بكلمات ولا تكثر على الحديث مختصرا وفيه التكبير والتسبيح عشرا عشرا واللهم اغفرلي عشرا قال المنذري رواه الطبراني ورواته محتج بهم في الصحيح اه قلت وبمعناه عن عمرو بن شعيب عن أبيه عن جده رضي الله عنهم مرفوعا بلفظ من سبح لله مائة بالغداة ومائة بالعشي كان كمن حج مائة حجة الحديث وجعل فيه التحميد كمن حمل على مائة فرس والتهليل كمن اعتق مائة رقبة من ولد اسمعيل ذكره في المشكوة برواية الترمذي وقال حسن غريب)

Hadhrat Umm e Haani radiyallahu anha narrates that once Rasulullaah ρ came by. I asked, “O Rasul of Allaah Taa’la, I have become old and I am weak. Show me an action that I may do while sitting.” Rasulullaah ρ said, “Recite سبحان الله one hundred times. The reward of it is like freeing one hundred slaves. Recite الحمد لله one hundred times. The reward of it is like you have given one hundred horses together with goods for jihad. Recite الله اكبر one hundred times. The reward is as if you have slaughtered one hundred camels. Recite لا إله إلا الله one hundred times. The reward of it fills the space between the heaven and the earth. There is no action greater than this which is accepted.

The wife of Hadhrat Abu Raafi’ τ - Hadhrat Salma radiyallahu anha – also said to Rasulullaah ρ that tell me some Dhikr that is short. Rasulullaah ρ said, “Recite الله اكبر ten times. Allaah Taa’la replies that this is for Me. Then recite سبحان الله ten times. Allaah Taa’la again says that this is for Me. Then say اللهم اغفرلي ten times. Allaah Taa’la says that

I have forgiven you. If you say اللهم اغفرلي ten times, Allaah Taa'la will say ten times that I have forgiven you."

Note: What a simple and short Dhikr Rasulullaah ρ prescribed for the weak and old, especially women. See how much reward is promised for something that is so simple and no difficulty is experienced, nor is there a need to walk and move. How unfortunate is the one who does not attain these rewards.

Hadhrat Umm e Sulaym radiyallahu anha asked Rasulullaah ρ to teach her something by means of which she could make du'a in Salaat. Rasulullaah ρ said that recite سبحان الله ، الحمد لله ، الله اكبر ten times each and then make du'a for all that you desire.

In another hadith it is explained that make du'a for all that you desire, Allaah Taa'la says to it, 'Yes, Yes' (I have accepted).

How easy are these words? One does not need to learn them nor is there any effort required. The entire day is spent in useless talk. If our tongue is kept busy in Tasbeeh while involved in our trade (seated in the shop), or while involved in farming, then how much treasure of the Aakhirat will we not attain, together with the earnings of this world.

HADITH FOURTEEN

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن لله ملائكة يطوفون في الطرق يلتمسون أهل الذكر فإذا وجدوا قوما يذكرون الله تنادوا هلموا إلى حاجتكم فيحفونها باجنحتهم إلى السماء فاذا تفرقوا عرجوا وصعدوا إلى السماء فيسألهم ربهم وهو يعلم من أين جئتم فيقولون جئنا من عند عباد لك يسبحونك ويكبرونك ويحمدونك فيقول هل رأوني فيقولون لا فيقول كيف لو رأوني فيقولون لو رأوك كانوا أشدلك عبادة وأشدلك تمجيدا وأكثر لك تسبيحا فيقول فما يسألون فيقولون يسألونك الجنة فيقول وهل رأوها فيقولون لا فيقول فكيف لو رأوها فيقولون لو أنهم رأوها كانوا اشد عليها حرصا واشد لها طلبا وأعظم فيها رغبة قال فمم يتعوذون فيقولون يتعوذون من النار فيقول وهل رأوها فيقولون لا فيقول فكيف لو رأوها فيقولون لو أنهم رأوها كانوا اشد منها فرار واشد لها مخافة فيقول اشهدكم أني قد غفرت لهم فيقول ملك من الملائكة فلان ليس منهم إنما جاء لحاجة قال هم القوم لا يشقى بهم جليسهم (رواه البخاري ومسلم والبيهقي في الاسماء والصفات كذا في الدر والمشكوة)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "There is a group of angels of Allaah Taa'la that traverse the pathways and wherever they find those involved in the Dhikr of Allaah Taa'la, they call one another and gather around those making Dhikr until they reach the sky. When the gathering is completed, they go to the heavens. Although Allaah Taa'la I is aware of everything, He asks, "Where are you coming from?" They reply, "From a group of your slaves who were involved in Tasbeeh and Takbeer and Tahmeed." Allaah Taa'la says, "Have they seen me?" The angels reply, "They have not seen You." Allaah Taa'la says, "If they were to see Me, what would their condition be?"

The angels reply, “They would worship You more and be more greatly involved in praising You.” Allaah Taa’la says, “What do they wish?” The angels reply, “They wish for Jannah.” Allaah Taa’la says, “Have they seen Jannah?” The angels reply, “No, they have not seen it.” Allaah Taa’la says, “If they had seen it, then how would they be?” The angels reply, “They would have more enthusiasm and hope and they would be involved in seeking it.” Allaah Taa’la then says, “What are they seeking protection from?” The angels reply, “They are seeking protection from Jahannam.” Allaah Taa’la asks, “Have they seen Jahannam?” The angels reply, “No, they have not.” Allaah Taa’la says, “If they had seen it, what would their condition be?” The angels reply, “They will run away from it even more and they will try to save themselves.” Allaah Taa’la says, “You be witness that I have forgiven them.” An angel says, “O Allaah Taa’la, one person came for a need of his, and he was not part of the gathering.” Allaah Taa’la says, “This gathering is so blessed that those that are nearby are not deprived (for this reason, I have forgiven him too).”

Note: This type of subject matter has been discussed in several Ahaadeeth that a group of angels look for those individuals and groups that make Dhikr. Wherever they find them, they sit there and listen to the Dhikr. Consequently, in the eighth hadith of the chapter it has been explained why Allaah Taa’la I prides over these people before the angels.

As far as the angel stating that there was a person who came to fulfill a need of his, this was to clarify the incident. This is because they were witnesses and were to give witness to the worship and Dhikr of these people. It is for this reason that they had to clearly state what happened so that no objection could be raised. However, it is the grace of Allaah Taa’la I that due to the blessings of those involved in Dhikr, He does not deprive those who were sitting close by who came for some need. Allaah Taa’la I states,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (١١٩)

O you who have Imaan! Fear (the punishment of) Allaah Taa’la (by doing good and abstaining from sin) and stay (associate) with the truthful. [Surah Taubah (Repentance) 9:119]

The sufis say that one should remain with Allaah Taa’la I, and if this cannot be achieved, then remain with those who remain with Allaah Taa’la I.

The meaning of remaining with Allaah Taa’la I is the explanation given in Sahih Bukhaari that Allaah Taa’la I says that a person develops closeness to Me by means of nawafil (optional) prayers. This happens to such an extent that I make him My beloved. When he becomes My beloved, then I become his ears by which he hears. I become his eyes by which he sees. I become his hands by which he holds. I become his feet by which he walks.

The meaning of becoming ones hands and feet is that every deed of his is done in accordance to the happiness and love of Allaah Taa’la I. None of his actions are done against the happiness of Allaah Taa’la I. The conditions of the sufis and their incidents that are mentioned a many books of history are testification to these incidents. They are

so many that there is no scope for rejection. Conditions of this type can be learnt from 'Nuzhatul Basaateen', a book devoted to this subject.

Shaykh Abu Bakr Kattani J says that once on the occasion of Hajj, there was a gathering of sufis. The youngest one among them was Junayd Baghdadi J. A discussion about the love of Allaah Taa'la I began, as to who was a lover of Allaah Taa'la? Different people put forward different views. Hadhrat Junayd J kept quiet. The others told him to also say something. He lowered his head and began to say while crying, "A true lover of Allaah Taa'la is one who leaves himself, he is involved in the Dhikr of Allaah Taa'la and he fulfills the rights of the Dhikr of Allaah Taa'la. He looks towards Allaah Taa'la I with the eyes of his heart and his heart is burnt with the awe of Allaah Taa'la. The Dhikr of Allaah Taa'la is a utensil to drink. If he speaks, he speaks only the speech of Allaah Taa'la I, as though Allaah Taa'la I is speaking through his mouth. If he moves, he moves only by the command of Allaah Taa'la I. If he is at peace, then it is with Allaah Taa'la I. When this is the condition, then his eating, drinking, sleeping, waking and work is all done for the pleasure of Allaah Taa'la I. He does not turn to worldly customs and works and he gives no importance to criticism."

Hadhrat Sa'eed bin Musayyib J is a famous Tabi'ee and is counted among the hadith scholars. One person – Abdullaah bin Abi Widaa'ah J - used to come to him a lot. Once, for a few days he could not come. After a few days, when he came, then Hadhrat Sa'eed J asked him, "Where were you?" He said that my wife passed away and I was involved due to this. Hadrat Sa'eed J said that why did you not inform us so that we could take part in the Salaat al Janaazah too." After a little while Hadhrat Abdullaah J got up to leave. Hadhrat Sa'eed J said, "Have you married again?" Hadhrat Abdullaah J replied, "Who will marry me. I am a very poor person." Hadhrat Sa'eed J said, "We will do it." Saying this, he read out the khutbah of nikaah and presented his daughter to Hadhrat Abdullaah J for a very small mehr (about eight to ten annas). (This amount of mehr would have been permissible according to them, like some Imams. However, according to Imam Abu Hanifah J, a mehr less than two rupees is not permissible.)

Hadhrat Abdullaah J explains, "After the nikah I stood up and only Allaah Taa'la I knows how happy I was. In my joy, I was thinking as to whom must I take a loan from in order to make arrangements for the homecoming, what should I do?" Evening came while I was in this worry. I was fasting. At the time of Maghrib, I broke my fast. After Salaat, I came home. I lit the lamp. There was some bread and olive oil which I began to eat. In this time, someone knocked at the door. I asked, "Who is there?" "Sa'eed came the reply." I was thinking, 'Which Sa'eed is this?' **I did not think of Hadhrat S'aeed bin Musayyib J at all because he did not go to any place besides his home and Masjid for forty years.** I came out and saw that it was Hadhrat Sa'eed bin Musayyib J. I said, "You did not call me." He said, "It was appropriate for me to come." I said, "What do you wish to explain?" He said, "I thought that now you are married, it is not appropriate that you sleep

alone at night. For this reason, I have brought your wife.” Saying this, he left his daughter at my door, closed the door and left.

The girl fell down out of modesty. I locked the door from inside and moved the bread and oil that was in front of the light so that she does not see it. I climbed the roof of my house and called to the neighbours. The people gathered so I told them that Hadhrat Sa’eed bin Musayyib has married his daughter to me and he has brought his daughter to my home himself. They all were greatly surprised. They said, “Is she definitely in your home?” I said, “Yes.” There was talk about this. My mother heard of this and came there too. She said, “If you touch her within three days, I will not look at your face. We will do the preparations for three days.” When I saw this girl after three days, I found her to be very beautiful. She was a ‘haafidhah’ of the Qur’an and she knew a lot of the Sunnah of Rasulullaah ρ. She knew much about the rights of the husband. For a whole month, I did not go to Hadhrat Sa’eed bin Musayyib , nor did he come to me.

After a month, I went to him. There was a big gathering. I greeted with salaam and sat down. When everyone left, he asked, “How did you find her?” I said, “She is excellent. A friend will see her and become happy, while an enemy will burn (become jealous).” He then said, “If you do not like anything, then correct it with a stick.” I returned. He sent a person to give to me twenty thousand dirhams (about five thousand rupees). Abdul Malik bin Marwaan – the ruler of the time – asked Hadhrat Sa’eed bin Musayyib for this girl for his son, Waleed. Hadhrat Sa’eed did not accede to this request. Abdul Malik became angry at this and had Hadhrat Sa’eed lashed a hundred times through some plan. This lashing was carried out in severe cold and water was thrown on him after that.

HADITH FIFTHTEEN

عن ابن عمر رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول من قال سبحان الله والحمد لله ولا إله إلا الله والله أكبر كتبت له بكل حرف عشر حسنات ومن أعان على خصومة باطل لم يزل في سخط الله حتى ينزع ومن حالت شفاعته دون حد من حدود الله فقد ضاد الله في امره ومن بهت مؤمنا أو مؤمنة حبسه الله في ردغة الخبال يوم القيامة حتى يخرج مما قال وليس بخارج

(رواه الطبراني في الكبير والاوسط ورجالها رجال الصحيح كذا في مجمع الزوائد قلت أخرجه أبو داؤد بدون ذكر التسبيح فيه)

Hadhrat Ibn Umar τ narrates that he heard Rasulullaah ρ saying, “Whoever recites سبحان الله والحمد لله ولا إله إلا الله والله أكبر will earn ten rewards for every letter recited, and he who unjustly helps another in an argument will remain in the anger of Allaah Taa’la until he does not repent, and he who intercedes in a punishment commanded by Allaah Taa’la (and becomes a barrier in carrying out a punishment stipulated by the Shariah) is opposing Allaah Taa’la, and he who slanders a Muslim man or woman will be imprisoned in Radghatul Khibaal on the Day of Qiyaamah until he comes out from that slander which is not possible.”

Note: It has become our nature to help those that are unjust. Thousands are in the anger of Allaah Taa’la I. The displeasure and anger of Allaah Taa’la I holds no weight when one is

supporting one's family. We do not stop the person committing injustice, nor do we keep silent. Rather, we help the unjust in every way. If someone stands up to claim something against him (the oppressor), then we oppose him (the oppressed). A friend stole oppressed or committed adultery. We will raise his spirits and help him in every way. Is this the demand of our Imaan? Is this adherence to Deen? Do we boast about Islaam upon this? Or do we disgrace Islaam in the sight of others and become disgraced in front of Allaah Taa'la I?

It is stated in one hadith that the one who calls to tribalism or fights on the basis of tribalism is not of us.

Another hadith states that the meaning of tribalism is to help ones nation in oppression.

Radghatul Khibaal is the mud which is collected from the waste, puss etc. of the inmates of Jahannam. How filthy a place it is and how much difficulty will be given there to those who slandered other Muslims who will be imprisoned there. Today, in this world, it is taken very lightly to tell other what we want. Tomorrow, when we will have to prove all that we said, and the proof will be that which is accepted in the Shariah (not like this world where we silence someone with a facile tongue and a few lies). At that time, our eyes will open as to what we said and what came out.

Rasulullaah ρ said that sometimes a person takes out such things from his tongue that he does not care about. However, he will be thrown into Jahannam on account of it.

It is mentioned in one hadith that some people only say something to make others laugh, but he will be thrown so far (in Jahannam), the distance between the earth and the sky. He ρ then said that the slip of the tongue is worse than the slip of the foot.

It is explained in one hadith that the person who disgraces someone for a sin he has committed will be involved in that same sin before he dies.

Imam Ahmad ﺭ says that the sin meant here is the one from which the sinner has repented.

Hadhrat Abu Bakr Siddiq τ used to pull his tongue and say, "We have fallen into destruction because of you."

Ibn al Munkadir ﺭ was a famous hadith scholar and a tabi'ee. He began to cry at the time of his death. Someone asked him what the matter was. He said, "I do not know of a sin which I committed. I am crying over something that I might have said something which I thought lightly of, but was severe in the sight of Allaah Taa'la."

HADITH SIXTEEN

عن أبي برزة الاسلمي رضي الله عنه قال كان رسول الله صلى الله عليه وسلم يقول بآخره إذا اراد أن يقوم من المجلس سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك فقال رجل يا رسول الله إنك لتقول قولا ما كنت تقوله فيما مضى قال كفارة لما

يكون في المجلس (رواه ابن أبي شيبة وأبو داؤد والنسائ والحاكم وابن مردويه كذا في الدر فيه أيضا برواية ابن أبي شيبة عن أبي العالية بزيادة علمنيهن جبرئيل عليه السلام)

Hadhrat Abu Barzah τ says, “In the last part of his life, Rasulullaah ρ used to recite the following du’a when he intended to stand up from a gathering,

سبحانك اللهم وبحمدك اشهد ان لا إله إلا انت استغفرك واتوب اليك

A person said, “O Rasul of Allaah Taa’la, indeed you have said something that you never used to say before.” He ρ said, “It is kaffarah (makes amends) for what happened in the gathering.”

In another narration, “Jibreel υ taught them to me.”

Note: It is also narrated from Hadhrat Ayesha radiyallahu anha that whenever Rasulullaah ρ stood up from a gathering, he used to recite,

سبحانك اللهم ربي وبحمدك اشهد ان لا إله إلا انت استغفرك واتوب اليك

I said, “O Rasul of Allaah Taa’la, you are reciting this du’a in such abundance?” He ρ said, “Whoever recites this du’a upon the termination of a gathering will have all the shortcomings of that gathering forgiven.”

Generally, we do become involved in useless talk in a gathering. What a short du’a this is. If a person recites one of these du’as, then he will be relieved of the ill effects of the gathering. How much ease has Allaah Taa’la I not created for us?

HADITH SEVENTEEN

عن النعمان بن بشير رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الذين يذكرون من جلال الله من تسبيحه وتحميده وتكبيره وتهليله يتعاطفن حول العرش لهن دوي كدوي النحل يذكرن بصاحبهن الا يحب أحدكم أن لا يزال له عند الله شيئ يذكر به (رواه أحمد والحاكم وقال صحيح الاسناد قال الذهبي موسى بن سالم قال أبو حاتم منكر الحديث ولفظ الحاكم كدوي النحل يقلن لصاحبهن وأخرجه بسند آخر وصححه على شرط مسلم واقره عليه الذهبي وفيه كدوي النحل يذكرن بصاحبهن)

It is narrated from An Nu’man bin Bashir τ that Rasulullaah ρ said, “Those who mention the greatness of Allaah Taa’la, i.e. they recite سبحان الله الحمد لله الله أكبر لا إله إلا الله , then these Kalimahs go around the ‘arsh. They have a buzzing sound like that of a bee mentioning the name of the person who recited them. Do you not like that there is always something mentioning you by Allaah Taa’la?”

Note: If a person who desires to be with the rulers is praised before the governor (not the king or the minister or viceroy) he will not be able to control his joy and his head reaches the sky although there is no benefit for him in this in this world as well as for his Deen. The meaning of having no benefit for his Deen is apparent. No benefit in this world

means that there is more harm in comparison to the benefit of trying to acquire praise before people of high posts.

A person sells his belongings and takes loans on interest in order to reach this position. They earn enmity of others for nothing and they have to suffer so much humiliation and disgrace. A person can see what people have to resort to during the elections. In opposition to this is the mention of one by the 'arsh of Allaah Taa'la I, mention before the King of the Universe, and mention before that Being in whose control Deen and this world and all the worlds is. One will be mentioned before that Being in Whose control the hearts of kings is. The choices of the rulers is dependant on His choice. He is the sole owner of benefit and harm. If the entire creation, the ruler and the ruled, the kings and their subjects all want to harm someone and the King of Kings does not want it, they cannot even harm the hair on that person. If the entire creation wants to benefit someone and He is not happy with it, then they cannot even give the person a sip of water.

Can all the wealth in the world compare with the mention of a person in front of such a Pure Being? Can any honour of this world, no matter how great, compare to this? Never. If a person understands any honour of this world to be important, then, is this not oppression upon ones self?

HADITH EIGHTEEN

عن يسيرة رضي الله عنها وكانت من المهاجرات قالت قال لنا رسول الله صلى الله عليه وسلم عليكن بالتسبيح والتهليل والتقديس واعقدن بالانامل فانهن مسئولات مستنطقات ولا تغفلن فتنسين الرحمة (رواه الترمذي وأبو داؤد كذا في المشكوة وفي المنهل أخرجه أيضا أحمد والحاكم اه وقال الذهبي في تلخيصه صحيح وكذا رقم له بالصحة في الجامع الصغير وبسط صاحت الاتحاف في تخريجه وقال عبد الله بن عمرو رضي الله عنه رائيت رسول الله صلى الله عليه وسلم يعقد التسبيح رواه أبو داؤد والنسائ والترمذي وحسنه والحاكم كذا في الاتحاف وبسط في تخريجه ثم قال قال الحافظ معنى العقد المذكور في الحديث احصاء العدد وهو اصطلاح العرب يوضع بعض الانامل على بعض عقد انملة اخرى فالاحاد والعشرات باليمين والمؤن والالاف باليسار اه)

Hadhrat Yusayrah radiyallahu anha – who was from the muhajiraat – said, "Rasulullaah ρ said, "Hold firm to Tasbeeh, Tahleel, and Taqdees (سبحان الملك القدوس) or (سبوح قدوس ورب الملائكة والروح), and count it using your fingers because the fingers will be questioned on the Day of Qiyaamat, it will be given the ability to speak and do not be negligent in the Dhikr of Allaah Taa'la, (if you do so), you will be deprived of the mercy of Allaah Taa'la."

Note: On the Day of Qiyaamat, a person's body, i.e. his hands, feet etc will be questioned as to what each body part did, good deeds or bad deeds. This is explained in various places in the Qur'an.

Some of these verses are presented below,

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ (٢٤)

On the day (of Qiyaamah) when their tongues, hands and legs will testify against them for what they did (making every evil act of theirs apparent to all) [Surah Noor (Celestial Light) 24:24]

وَ يَوْمَ يُحْشَرُ اَعْدَآءُ اللهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ (١٩) حَتّٰى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ (٢٠) وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ط قَالُوْا اَنْطَقَنَا اللهُ الَّذِىْ اَنْطَقَ كُلَّ شَىْءٍ وَّ هُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّ اِلَيْهِ تُرْجَعُوْنَ (٢١)

The day when Allaah Taa'la's enemies will be gathered (and herded) towards the Fire (Jahannam) and (because of their large numbers, they will have to be) restrained (controlled so that order is maintained). (This will continue) Until, when they arrive (come close to) there (Jahannam), their ears, eyes and skins will testify (against them) about what (actions) they did (in the world). (When their skins begin to testify to the evil acts that they had witnessed them doing,) They will say to their skins (and to their other limbs that will testify against them), "Why do you testify (bear witness) against us (when we did these acts for your pleasure as well)?" They (their skins and other limbs) will reply, "Allaah Taa'la, Who gives speech to everything has enabled us to speak. It was He Who created you the first time, and to Him is your return." (How can we hide anything from such a Great Being? We have no option but to speak the truth.) [Surah HaaMeem Sajdah 41:19, 20, 21]

A few incidents regarding this type of testimony are found in the Ahaadeeth.

It is mentioned in one hadith that a disbeliever will deny his sins even though he is aware of them. It will be told to him that your neighbor testifies against you. He will say, "They are lying out of enmity." It will be then told to him that your relatives and acquaintances testify against you. He will belie them too. His limbs will then be made to testify against him.

It is explained in a hadith that the first limb that will speak is the thigh, confessing to all the sins that it was made to do.

It is explained in one hadith that the last person to cross the bridge of siraat will fall this way and that way like a child who is being beaten by his father. The angels will aske him, "If you were made to cross over the bridge of siraat properly, will you show all your deeds?" He will promise to tell the truth of everything and he will take an oath upon the honour of Allaah Taa'la I that he will not hide anything. The angels will say, "Stand up and walk straight. He will cross the bridge of siraat easily. After crossing over, it will be asked, "Now tell us." He will think to himself that it should not be that I confess and I am sent back. He will refuse and say that I did not do any evil deeds. The angels will say, "If we present witnesses?" He will see nobody around and will think that from where will a witness come? Everyone has reached their final abode. He will say, "Bring the witnesses." His limbs will be ordered to speak and they will begin to relate. The person will be forced to confess and he will say that there are many destructive sins that are left. It will be told to him, "We have forgiven you."

Due to these reasons, we should do a lot of good deeds with our limbs so that we will have both types of witnesses in our favour. It is for this reason that Rasulullaah ρ commanded that we count on our fingers. For the same reason, we have been commanded to walk to and from

the Masjid a lot so that the footprints will give testimony and the reward will be written. How fortunate are those who have no witnesses to testify against them because they did not commit any sin or they were forgiven by making Taubah. At the same time, they have a lot of witnesses in their favour for all their good deeds. An easy way to attain this is that whenever a person commits a sin, he immediately makes Taubah. This wipes it out and it is as if the person did not do it at all (as explained in Chapter 2 Section 3 Hadith 33), and the good deeds remain for which there are witnesses and the limbs that did them will give testimony.

In a number of Ahaadeeth, it is narrated from Rasulullaah ρ in different words that one should count on the fingers.

Hadhrat Abdullaah bin Amr τ says that Rasulullaah ρ used to count Tasbeeh on his fingers.

After this, it is mentioned that negligence of the Dhikr of Allaah Taa'la I is a cause for deprivation of the mercy of Allaah Taa'la I. We learn from this that those who are deprived from the Dhikr of Allaah Taa'la I are far from the mercy of Allaah Taa'la I.

It is explained in the Qur'an that if you remember Me, then I will remember you (with mercy).

It is stated in the Qur'an,

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ (٣٦) وَ اِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَ يَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ (٣٧)

We shall appoint a Shaytaan to (take charge of) every person who turns a blind eye to Rahmaan's advice (the Qur'an and teachings of Rasulullaah ρ), who will be his (constant) companion (to always mislead him). Indeed, they (these Shayateen) will forbid (prevent) people from the path (Islaam), while they (these people foolishly) think that they are rightly guided. [Surah Zukhruf (Gold) 43:36, 37]

It is mentioned in one hadith that there is a Shaytaan with every person. It is together with every kaafir all the time. In eating, drinking and sleeping. It stays away from every believer and it stays waiting. When the Shaytaan finds him negligent, he immediately attacks.

Another verse of the Qur'an states,

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ (٩) وَ اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَاۤ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَ اَكُنْ مِّنَ الصّٰلِحِيْنَ (١٠) وَ لَنْ يُّؤَخِّرَ اللهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَ اللهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ (١١)

O you who have Imaan! Let not your wealth and your children (the things of this world) make you neglect Allaah Taa'la's remembrance (the duties that you owe to Allaah Taa'la). Those who do this are certainly losers (who will lose the bounties of the Aakhirah). Spend (for Allaah Taa'la's pleasure) from what We have provided for you before death comes to any of you and then he says, "O my Rabb! Why do you not grant me respite (additional time to continue living) for a little while longer so that I can spend in charity and become of the righteous?" (However,) Allaah Taa'la shall not grant respite (an opportunity to continue

living) to any soul when its term (the time for its death) arrives. Allaah Taa'la is Informed of what you do. [Surah Munaafiqoon (the Hypocrites) 63:9, 10, 11]

As you do (good or bad) so will you reap.

There are certain slaves of Allaah Taa'la I who are not negligent at any time.

Hadhrat Shibli J says that I saw a mad person. The boys were throwing stones at him. I reprimanded them. These boys said that this person says that he sees Allaah Taa'la. I went close to him and heard him saying something. I listened attentively. He told me that I did a very good thing by setting those boys on him. I said that these boys accuse you of something. He said, "What?" I said, "They claim that you see Allaah Taa'la." Upon hearing this, he let out a scream and said, "Shibli, by the Being who has incapacitated me in His love and keeps me moving close and far away, if He were to be absent from me (I am not aware of His presence), then I will burst into pieces due to the pain of separation. After saying this, he turned away and ran reciting this poem,

خيالك في عيني وذكرك في فمي

ومثواك في قلبي فاين تتغيب

Your appearance is fixed in my eyes and Your remembrance is in my mouth

Your abode is in my heart so where can You hide

When Hadhrat Junayd BaghdadiJ was about to pass away, then someone made talqeen of the Kalimah Tayyibah for him. He said that I have never forgotten it at any time (you should make talqeen of it to someone who has been neglectful at any time).

When Mamshaad Deenwari J was about to pass away, then a person close by made du'a that may Allaah Taa'la I grant you such and such blessings in Jannah. He began to laugh. He said that for the last thirty years Jannah with all its blessings and bounties has been before me. I have never turned my attention towards it (away from Allaah Taa'la I).

When Hadhrat Ruwaym J was passing away, then someone made talqeen of the Kalimah Tayyibah for him. He said that I do not know anyone besides Him properly.

The time of death of Ahmad bin Khadrawiyyah J came by. Someone asked something. He began to cry. He said, "For ninety five years I am knocking at a door, it is now opening. I do not know whether it will open with fortune or with misfortune for me. I do not have time to speak at this time."

HADITH NINETEEN

عن جويرية رضي الله عنها أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها ثم رجع بعد أن أضحى وهي جالسة قال مازلت على الحال التي فارقتك عليها قالت نعم قال النبي صلى الله عليه وسلم لقد قلت بعدك اربع كلمات

ثلث مرات لو وزنت بما قلت منذ اليوم لوزنتهن سبحان الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته (رواه مسلم كذا في المشكوة قال القاري وكذا اصحاب السنن الاربعة وفي الباب عن صفية رضي الله عنها قالت دخل على رسول الله صلى الله عليه وسلم وبين يدى اربعة الاف نواة اسبح بهن الحديث أخرجه الحاكم وقال الذهبي صحيح)

Hadhrat Juwayriyyah radiyallahu anha says that Rasulullaah ρ left for Fajr Salaat from me (from my house) while she was upon her place of Salaat involved in Tasbeeh. Rasulullaah ρ came back after the Salaat ad Duhaa (close to the afternoon) while she was seated in the same position. Rasulullaah ρ asked, "Are you in the same position that you were in when I left you?" She replied, "Yes." Rasulullaah ρ said, "After leaving you, I recited four Kalimahs. If they were to be compared to all that you read since the morning, it would outweigh it." The four Kalimahs are,

سبحان الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته

Allaah Taa'la is pure and all praise is for Him equal to the number of His creation

And equal to His pleasure

And equal to the weight of His throne

And equal to the number of His words

عن سعد بن أبي وقاص رضي الله عنه أنه دخل مع النبي صلى الله عليه وسلم على امرأة وبين يديها نوى أو حصى تسبح به فقال الا أخبرك بما هو ايسر عليك من هذا أو أفضل سبحان الله عدد ما خلق في السماء وسبحان الله عدد ما خلق في الارض وسبحان الله عدد ما بين ذلك وسبحان الله عدد ما هو خالق والله أكبر مثل ذلك والحمد لله مثل ذلك ولا إله إلا الله مثل ذلك ولا حول ولا قوة إلا بالله مثل ذلك (رواه أبو داؤد والترمذي وقال الترمذي حديث غريب كذا في المشكوة قال القاري وفي نسخة حسن غريب اه وفي المنهل أخرجه أيضا النسائ وابن ماجة وابن حبان والحاكم والترمذي وقال حسن غريب من هذا الوجوه اه قلت وصححه الذهبي)

It is narrated from Hadhrat Sa'd bin Abi Waqqaas τ that he and Rasulullaah ρ went to the house of a lady. There were date seeds or pebbles kept before her upon which she was reciting Tasbeeh. Rasulullaah ρ said, "Shall I not tell you something which is easier than this? (or he ρ said, "More virtuous than this."). (It is),

سبحان الله عدد ما خلق في السماء وسبحان الله عدد ما خلق في الارض وسبحان الله عدد ما بين ذلك وسبحان الله عدد ما هو خالق والله اكبر مثل ذلك والحمد لله مثل ذلك ولا إله إلا الله مثل ذلك ولا حول لا قوة إلا بالله مثل ذلك

Allaah Taa'la is pure equal to the number of creation in the sky, Allaah Taa'la is pure equal to the number of creation in the earth, and Allaah Taa'la is pure equal to the number (of creation) in between them, and Allaah Taa'la is pure equal to that which He has created. Allaah Taa'la is the greatest the same number, All praise is due to Allaah Taa'la the same number, there is no deity but Allaah Taa'la the same number and there is no power and no might besides Allaah Taa'la the same number.

Note: Mulla Ali al Qaari ℐ has written that the meaning of these tasbeehaat being more virtuous when recited in this condition is that the mind concentrates on these qualities and conditions when making the tasbeehaat. It is also apparent that the more concentration and contemplation there is in the Dhikr, the more virtuous it will be. For this reason, the little Qur'an recited with pondering over it is much more virtuous than a lot of Qur'an recited without any pondering. Some 'Ulemaa' have written that it is more virtuous in the sense that it makes apparent one's inability to praise Allaah Taa'la I. This is the height of submission. Similarly, some sufis say that we sin without count but we take the name of Allaah Taa'la I and count it.

The meaning of this is not that we should not count. If this was the case, then why is it explained in various Ahaadeeth that we should count at specific times. In fact, there are many Ahaadeeth that promise a specific reward for reciting a specific amount of times. The meaning of the above-mentioned statement is that we should not be content with counting. Those special Adhkaar for specific times should be adhered to and together with this, a person should involve himself limitlessly in the Dhikr of Allaah Taa'la I. This is because Dhikr is such a great treasure that it is beyond counting and beyond limits.

We come to know the permissibility of the commonly used Tasbeeh (seeds that are threaded into a string and used for counting) from these Ahaadeeth. Some people have called it an innovation but it is not correct. This is especially so when its origin is proven. Rasulullaah ρ saw someone counting on pebbles and seeds and he did not stop it. Therefore, the origin is established. There is no difference whether one threads them into a string or not. It is for this reason that all the Mashaaikh and Fuqahaa' have used it. Maulana Abdul Hayy ℐ has written a separate book 'Nuzhatul Fikr' on this subject. Mulla Ali Qaari ℐ says that this hadith is a clear proof of the commonly used Tasbeeh (rosary). This is because Rasulullaah ρ saw these pebbles and seeds being used for counting but he did not stop it. This is a proof of Shari'ah and there is no difference in them being loose or threaded. Therefore, we cannot rely on the statement of those who say that it is bid'ah (innovation). He says that in the terminology of the sufis it (the Tasbeeh) is known as a whip for Shaytaan.

Someone saw a Tasbeeh in the hands of Hadhrat Junayd Baghdadi ℐ at the time when he reached a very high stage. The person asked him about it. He replied, "How can we leave that by means of which we have reached Allaah Taa'la I?"

It is narrated from many Sahabah ψ that they used to have pebbles or date seeds by them with which they used to count and recite Tasbeeh.

Consequently, it is narrated from Hadhrat Abu Safiyyah τ that he used to count on pebbles.

It is narrated about Hadhrat Sa'd bin Abi Waqqaas τ that he used to count on both pebbles and date seeds.

It is also narrated from Hadhrat Abu Sa'eed Khudri τ that he used to count on pebbles.

It is mentioned in Mirqaat that Hadhrat Abu Hurayrah τ had a string on which knots were tied. He used to count on them.

It is mentioned in Abu Dawood that a basket filled with date seeds or pebbles was kept by Hadhrat Abu Hurayrah τ. He used to recite Tasbeeh on them, and when the basket became empty, a slave girl would fill it once more and keep it by Hadhrat Abu Hurayrah τ. The meaning of 'became empty' is that he τ used to carry on taking out from the basket and placing it down. When the basket became empty, then the slave girl would take all the beads and fill them in the basket once more.

It is also narrated from Hadhrat Abu Dardaa τ that there was a basket of ajwa (a type of date) seeds by him. He used to take it after the Fajr Salaah and sit down. He remained sitting until all were complete.

There used to be a skin spread out before Hadhrat Abu Safiyyah τ - a slave of Rasulullaah ρ. He used to recite on them from Fajr to Zawaal. When the time of Zawaal came in, he lifted the skin and then busied himself in fulfilling his necessities. After the Zuhr Salaah he once again laid it down and recited on them until the evening.

The grandson of Hadhrat Abu Hurayrah τ says that his grandfather used to have a string on which two thousand knots were tied. He never used to sleep until he completed a recital of Tasbeeh on them.

The daughter of Hadhrat Husayn τ narrates from Hadhrat Faatimah radiyallahu anha that she had a string on which she used to recite Tasbeeh.

In the terminology of the sufis, the name of the Tasbeeh is also muzakkirah (the reminder). The reason for this is that when a person takes hold of it, then he feels like reciting on it for no apparent reason. It is as though it is a reminder of the name of Allaah Taa'la I.

There is also a hadith narrated in this regard that Hadhrat Ali τ reports from Rasulullaah ρ who said that what a good muzakkirah the Tasbeeh is.

There is a hadith in this regard mentioned by Maulana Abdul Hayy ﺭ - the meaning of which is, from Maulana right up in the chain of Tasawwuf, every Shaykh gave his disciple a Tasbeeh and permission to recite upon it. This chain leads upto the student of Hadhrat Junayd Baghdadi ﺭ. This student says that I saw a Tasbeeh in the hands of my teacher, Hadhrat Junayd ﺭ. I said to him, "You keep a Tasbeeh in your hands despite having reached such a high stage." He said, "I saw a Tasbeeh in the hands of my teacher, Sirri Saqti and I asked him the same question." He replied, "I saw a Tasbeeh in the hands of my teacher Ma'ruf Karkhi and asked him the same question." He replied, "I saw a Tasbeeh in the hands of my teacher, Bishr Haafi and asked him the same question." He replied, "I saw a Tasbeeh in the hands of my teacher Hadhrat Umar Makki and asked him

the same question.” He replied, “I saw a Tasbeeh in the hands of my teacher Hadhrat Hasan Basri (who is the fountain head of the chishtiyya chain of tasawwuf) and asked him that despite your high stages, you still keep a Tasbeeh? He replied, “We used it in the initial stages of tasawwuf and developed by means of it. Now, we cannot bear to leave it. I want to make the Dhikr of Allaah Taa’la with my heart, tongue, hands and in every way. (The reliability of this narration in the light of hadith study is questionable.)

HADITH TWENTY

عن ابن اعبد قال قال علي رضي الله عنه الا أحدثك عني وعن فاطمة رضي الله عنها بنت رسول الله صلى الله عليه وسلم وكانت من أحب أهله إليه قلت بلى قال إنها جرت بالرحى حتى اثر في يدها واستقت بالقربة حتى اثر في نحرها وكنست البيت حتى إغبرت ثيابها فاتى النبي صلى الله عليه وسلم خدم فقلت لو اتيت أباك فسألته خادما فاتته فوجدت عنده حداثا فرجعت فاتاها من الغد فقال ما كان حاجتك فسكتت فقلت انا أحدثك يا رسول الله جرت بالرحى حتى اثرت في يدها وحملت بالقربة حتى اثرت في نحرها فلما أن جاءك الخدم امرتها أن تأتيك فتستخدمك خادما يقيها حرما هي فيه قال اتقي الله يا فاطمة وادي فريضة ربك واعملي عمل أهلك فإذا اخذت مضجعك فسبحي ثاثا وثلثين واحمدي ثلثا وثلثين وكبري اربعا وثلثين فتلك مائة فهي خير لك من خادم قالت رضيت عن الله وعن رسوله (أخرجه أبو داؤد) وفي الباب عن الفضل بن الحسن الضمري أن ام الحكم اوضباعة ابنتى الزبير بن عبد المطلب حدثته عن إحدهما أنها قالت أصاب رسول الله صلى الله عليه وسلم سبيا فذهبت انا واختي وفاطمة بنت رسول الله صلى الله عليه وسلم فشكونا إليه ما نحن فيه وسألناه أن يأمر لنا بشيئ من السبى فقال رسول الله صلى الله عليه وسلم سبقكن يتامى بدر ولكن سأدلك على ما هو خير لكن من ذلك تكبرن الله على اثر كل صلوة ثلثا وثلثين تكبيرة وثلثا وثلثين تسبيحة ثلثا وثلثين تحميدة ولا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير (رواه أبو داؤد وفي الجامع الصغير برواية ابن منده عن جليس كان يامر نسائه إذا ارادت احداهن ان تنام ان تحمد الحديث ورقم له بالضعف)

It is narrated from Ibn A’bud that Hadhrat ‘Ali τ said to him, “Shall I not narrate to you a hadith from myself and from Faatimah the daughter of Rasulullaah ρ - who was the most beloved of his family to him?” I said, “Yes.’ Hadhrat ‘Ali τ said, “She used to grind the flour herself. As a result of this, callouses came on her hands and she used to fill the waterskins herself. Due to this, the marks of the ropes were left on her chest. She used to sweep herself and because of this, her clothes used to remain dirty. Once, a few slaves were brought to Rasulullaah ρ. I said to her, “(It will be good) if you go to your father and ask him for a slave, it will be easier.” She went. There were many people by Rasulullaah ρ so she returned. On the second day, Rasulullaah ρ came by himself and said, “For what work did you come yesterday?” She remained silent. (She could not speak out of modesty). I said, “O Rasul of Allaah Taa’la, the mill has left marks on her hands and filling the waterskins has left an impression on her chest. Her clothes remain dirty because of sweeping. Yesterday, a few slaves were brought to you. For this reason, I sent her to request for a servant so that there could be ease during these difficulties. Rasulullaah ρ said, “O Faatimah, fear Allaah Taa’la, carry out the obligatory rulings, and carry on with the house hold chores. When you lie down to sleep, then recite **سبحان الله** and **الحمد لله** 33 times, and **الله اكبر** 34 times. This is better than a servant.” She said, “I am happy with Allaah Taa’la (His decision) and Rasulullaah ρ (his advice).

There is a similar story related in another hadith. It is about the cousins of Rasulullaah ρ. They said that we two sisters and Faatima radiyallahu anha went to Rasulullaah ρ, explained their hardships and difficulties and requested for a servant. Rasulullaah ρ said that the orphans of Badr deserve preference over you regarding a servant. I shall tell you of something better than a servant. Recite سبحان الله ، الحمد لله ، الله اكبر 33 times each and لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيئ قدير once after every Salaah. This is better than a servant."

Note: Rasulullaah ρ used to especially advise his household members and relatives to recite these Tasbeehaat.

It is mentioned in one hadith that Rasulullaah ρ used to tell his wives to recite سبحان الله ، الحمد لله ، الله اكبر 33 times each before sleeping.

In the above-mentioned hadith, Rasulullaah ρ advised them to recite these Tasbeehaat in comparison to worldly difficulty and hardship. The apparent reason for this is that worldly difficulty and hardship is not worthy of attention for a Muslim. It is necessary for him to be concerned of the Aakhirat and the comfort and ease after death. That is why Rasulullaah ρ diverted their attention from a few days of difficulty and hardship to increasing one's provision for the Aakhirat. The narrations in this chapter show the great benefit of these Tasbeehaat in the Aakhirat.

Another reason for this could be that where Allaah Taa'la I has kept Deeni benefit and gain in the same place where He has kept worldly benefit. There are many verses of the Qur'an, many sayings of Rasulullaah ρ and many other things in which Allaah Taa'la I has kept benefit for the Aakhirat as well as worldly benefit.

Consequently, it is explained in one hadith that the sustenance of the believers in the time of Dajjal will be the same as that of the angels, i.e. Tasbeeh and Taqdees. The person whose speech this is, Allaah Taa'la I will remove the difficulty of hunger from him.

We also learn from this hadith that it is possible to live in this world without eating and drinking, and only being sustained by the Dhikr of Allaah Taa'la I. This will be the case with the general believers, and then it is not difficult at all for the special ones during that time. For this reason, one cannot deny the incidents that have been narrated in which it is mentioned that certain people passed days at a time with very little sustenance or nothing at all.

It is mentioned in one hadith that when a fire breaks out, then one should recite Takbeer in abundance, for it will put the fire out.

It is narrated in Hisn e Haseen that the person who experiences tiredness and difficulty or he desires more strength, then he should recite سبحان الله and الحمد لله 33 times, and الله اكبر 34 times at the time of sleeping. Or all three Kalimahs should be recited 33 times each or

one of them 34 times. (All the amounts are mentioned here because the different amounts have all been narrated in the Ahaadeeth).

Hafidh Ibn Taymiyyah has deduced from the Ahaadeeth in which Rasulullaah ρ advised Hadhrat Faatimah radiyallahu anha to recite the Tasbeehaat instead of a servant that the person who recites them punctually will not experience tiredness and difficulty in hard work.

Hafidh Ibn Hajar says that there is no harm even if it is a little tiredness.

Mulla ‘Ali al Qaari has written that this practice is proven from expeience, i.e. the recital of these Tasbeehaat at the time of sleeping removes tiredness and is a cause for increase in strength.

‘Allamah Suyooti has written in Mirqaat us Su’ood that these Tasbeehaat being better than a servant is in terms of the Aakhirah as well. The amount of benefit that these Tasbeehaat entail in the Aakhirat, a slave cannot be of such benefit. It can also be more beneficial in this world in that the amount of strength and the amount of work that one will derive from these Tasbeehaat one cannot get from a servant.

It is explained in one hadith that there are two things that whoever practices upon them will be entered into Jannah. They are very easy but those who practice are very few. One is to recite these Tasbeehaat 10 times after every Salaah. This totals 150. However, in the scales of deeds, it will be 1500. The second is to recite سبحان الله and الحمد لله 33 times and الله اكبر 34 times before sleeping. They total 100, but in reward they are 1000.

Someone asked, “O Rasul of Allaah Taa’la, how is it that those who practice are very few?” Rasulullaah ρ replied, “At the time of Salaah, Shaytaan comes and tells one, ‘you have a certain need to fulfil, you have a certain thing to do’ and at the time of sleeping he reminds one of ones necessities then it gets left out.

One aspect about these Ahaadeeth that is worth pondering about is that the head of the women of Jannah and the daughter of the head of both the worlds used to grind the flour herself to such an extent that she had calousses on her hands. She also used to fill the waterbags herself such that she had a mark of the string on her chest. She also used to sweep the house and do other household chores due to which her clothes remained dirty. She used to knead dough, bake bread and do all other household work. Do our wives do even half of these with their own hands? If they do not, then it is a far cry from the lives of our masters. Those who name their progeny after them and boast over their achievements live lives that are not even close to theirs. It should be that the difficulty of the servants should be more than that of the masters. It is a matter of sadness that we are not even close.

Conclusion and Salaat ut Tasbeeh

In conclusion, we mention a very great thing and upon it we complete this book. The Tasbeehaat mentioned in the previous section are very important and are beneficial in this world as well as in the Aakhirat.

Rasulullaah ρ encouraged a special Salaah called Salaat ut Tasbeeh on account of the importance and virtue of the three Kalimahs. It is called Salaat ut Tasbeeh because these Kalimahs are recited in this Salaah three hundred times. Rasulullaah ρ has taught this Salaah with great importance and encouragement.

The Ahaadeeth narrated in this regard are presented below;

HADITH NO. ONE

عن ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم قال للعباس بن عبد المطلب رضي الله عنه يا عباس يا عماه الا اعطيك الا امنحك الا اخبرك الا افعل بك عشر خصال إذا انت فعلت ذلك غفر الله لك ذنبك اوله وآخره قديمه وحديثه خطاه وعمده صغيرة وكبيرة سره وعلانيته ان تصلي اربع ركعات تقرأ في كل ركعة فاتحة الكتاب وسورة فاذا فرغت من القراءة في اول ركعة وانت قائم قلت سبحان الله والحمد لله ولا إله إلا الله والله أكبر خمس عشرة ثم تركع فتقولها وانت راكع عشرا ثم ترفع رأسك من الركوع فتقولها عشرا ثم تهوي ساجدا فتقولها وانت ساجد عشرا ثم ترفع رأسك من السجود فتقولها عشرا ثم تسجد فتقولها عشرا ثم ترفع رأسك فتقولها عشرا فذلك خمس وسبعون في كل ركعة تفعل ذلك في اربع ركعات ان استطعت ان تصليها في كل يوم مرة فافعل فان لم تفعل ففي كل جمعة مرة فان لم تفعل ففي كل شهر مرة فان لم تفعل ففي كل سنة مرة فان لم تفعل ففي عمرك مرة (رواه أبو داؤد وابن ماجة والبيهقي في الدعوات الكبير وروى الترمذي عن أبي رافع نحوه كذا في المشكوة قلت وأخرجه الحاكم وقال هذا حديث وصله موسى بن عبد العزيز عن الحكم بن ابان وقد أخرجه أبو بكر محمد بن اسحق وأبو داؤد وأبو عبد الرحمن أحمد بن شعيب في الصحيح ثم قال بعد ما ذكر توثيق رواته واما ارسال ابراهيم بن الحكم عن ابيه فلا يوهن وصل الحديث فان الزيادة من الثقة اولى من الارسال على ان امام عصره في الحديث اسحق بن ابراهيم الحنظلي قد اقام هذا الاسناد عن ابراهيم بن الحكم ووصله اه قال السيوطي في اللالي هذا اسناد حسن وما قال الحاكم أخرجه النسائ في كتابه الصحيح لم نره في شيئ من نسخ السنن لا الصغرى ولا الكبرى)

Hadhrat Ibn 'Abbas τ narrates that Rasulullaah ρ once said to 'Abbas bin Abdul Mutallib τ, "O 'Abbas, O my uncle, shall I not give you a gift, shall I give you a present. Shall I not tell you something that will make you the owner of ten others? When you do it, then Allaah Taa'la will forgive all your sins, the first and last, old or new, unintentional or intentional, small or big, secret or open, Allaah Taa'la will forgive them all. The gift is that you perform four rakaats of Salaah. In every rakaat, after reciting surah faatiha and a surah, you should recite سبحان الله والحمد لله ولا إله إلا الله والله أكبر fifteen times before going into ruku. When you go into ruku, then recite it ten times. When you stand up from ruku then recite it ten times. When you go into Sajdah then recite it ten times. When you sit up from Sajdah, then recite it ten times. Then when you go into the second Sajdah, then recite it ten times. When you sit up from the second Sajdah, then recite it ten times (while seated, before standing up). This totals seventy five. In this way, you recite seventy five times in every rakaat. If it is possible, then perform this Salaah once every day. If this is not possible, then perform it once a week. If this is not possible, then perform it once a month, if this is not possible, then perform it once in a year. If this is not possible, then perform it at least once in your lifetime."

HADITH NO. TWO

عن أبي الجوزاء عن رجل كانت له صحبة يرون أنه عبد الله بن عمرو رضي الله عنه قال قال لي النبي صلى الله عليه وسلم ائتني غدا احبوك واثيبك واعطيك حتى ظننت انه يعطيني عطية قال إذا زال النهار فقم فصل اربع ركعات فذكر نحوه وفيه وقال فانك لو كنت اعظم اهل الارض ذنبا غفرلك بذلك قال قلت فان لم استطع ان اصليها تلك الساعة قال صلها من الليل والنهار (رواه أبو داؤد)

A Sahabi τ narrates from Hadhrat Abdullaah bin 'Amr τ, "Rasulullaah ρ said, "Come to me tomorrow. I will give you a present. I will give you something, a gift." The Sahabi says, "I understood from these words that it would be some wealth." (When I came), he ρ said, "When the sun has turned in the afternoon, then perform four rakaats of Salaah. (The same method explained previously was then mentioned)

He also said that if you were more sinful than all the people in the world, then too, all your sins would be forgiven. I asked, "If I can not perform it at that time?" He ρ replied, "Whichever time is possible for you, night or day."

HADITH NO. THREE

عن نافع عن ابن عمر رضي الله عنه قال وجه رسول الله صلى الله عليه وسلم جعفر بن أبي طالب رضي الله عنه إلى بلاد الحبشة فلما قدم اعتنقه وقبله بين عينيه ثم قال الا اهب لك الا ابشرك الا امنحك الا اتحفك قال نعم يا رسول الله قال تصلي اربع ركعات (فذكر نحوه أخرجه الحاكم وقال اسناد صحيح لا غبار عليه وتعقبه الذهبي بان أحمد بن داؤد كذبه الدار قطني كذا في المنهل وكذا قال غيره تبعا للحافظ لكن في النسخة التي بايدينا من المستدرك وقد صحت لرواية عن ابن عمران رضي الله عنه رسول الله صلى الله عليه وسلم علم ابن عمه جعفرا رضي الله عنه ثم ذكر الحديث بسنده وقال في اخره هذا اسناد صحيح لا غبار عليه وهكذا قال الذهبي في اول الحديث واخره ثم لا يذهب عليه ان في هذا الحديث زيادة لا حول ولا قوة الا بالله العلي العظيم أيضا على الكلمات الاربع)

It is narrated from Hadhrat Ibn ‘Umar τ that Rasulullaah ρ sent his cousin, Ja’far τ to Abysinnia. When he returned to Madinah, then Rasulullaah ρ embraced him, kissed him on his forehead and then said, “Shall I give you something, shall I give you glad-tidings, shall I give you a present, shall I gift you something.” He said, “Definitely.” Rasulullaah ρ said, “Perform four rakaats…” (the same method explained previously was then mentioned)

In this hadith, the following words are also mentioned,

لا حول ولا قوة إلا بالله العلي العظيم

(لا غبار عليه وتعقبه الذهبي بان احمد بن داؤد كذبه الدار قطني كذا في المنهل وكذا قال غيره تبعا للحافظ لكن في النسخة التي بايدينا من المستدرك وقد صحت لرواية عن ابن عمران رضي الله عنه رسول الله صلى الله عليه وسلم علم ابن عمه جعفرا رضي الله عنه ثم ذكر الحديث بسنده وقال في اخره هذا اسناد صحيح لا غبار عليه وهكذا قال الذهبي في اول الحديث واخره ثم لا يذهب عليه ان في هذا الحديث زيادة لا حول ولا قوة الا بالله العلي العظيم ايضا على الكلمات الاربع)

HADITH NO FOUR

.عن العباس بن عبد المطلب رضي الله عنه قال قال لي رسول الله صلى الله عليه وسلم الا اهب لك الا اعطيك الا امنحك فظننت انه يعطيني من الدنيا شيئا لم يعطه احدا من قبلي قال اربع ركعات (فذكر الحديث وفي اخره غير انك إذا جلست للتشهد قلت ذلك عشر مرات قبل التشهد الحديث أخرجه الدار قطني في الافراد وأبو نعيم في القربان وابن شاهين في الترغيب كذا في اتحاف السادة شرح الاحياء)

Hadhrat ‘Abbas bin Abdul Muttalib τ narrates, “Rasulullaah ρ said to me, “Shall I give you a present?, shall I give you a gift?, shall I give you something?” I thought that he intended to give me something of this world which he had never given to anybody. Rasulullaah ρ then said, “Perform four rakaats…” (the same method explained above was then mentioned) this hadith states that when you sit down for at tahiyyaat, then recite the Kalimahs, then the at tahiyyaat;

HADITH NO.FIVE

قال الترمذي وقد روى ابن المبارك وغير واحد من اهل العلم صلوة التسبيح وذكروا الفضل فيه حدثنا احمد بن عبدة نا أبو وهب سألت عبد الله بن المبارك عن الصلوة التي يسبح فيها قال يكبر ثم يقول سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك ثم يقول خمس عشرة مرة سبحان الله والحمد لله ولا إله إلا الله والله أكبر ثم يتعوذ ويقرأ بسم الله الرحمن الرحيم وفاتحة الكتاب وسورة ثم يقول عشر مرات سبحان الله والحمد لله ولا إله إلا الله والله أكبر ثم يركع فيقولها عشرا ثم يرفع رأسه فيقولها عشرا ثم يسجد فيقولها عشرا ثم يرفع رأسه فيقولها عشرا ثم يسجد الثانية فيقولها عشرا يصلي اربع ركعات على هذا فذلك خمس وسبعون تسبيحة في كل ركعة ثم قال قال أبو وهب أخبرني عبد العزيز عن عبد الله أنه قال يبدأ في الركوع بسبحان ربي العظيم وفي السجدة بسبحان ربي الاعلى ثلثا ثم يسبح التسبيحات قال عبد العزيز قلت لعبد الله بن المبارك إن سها فيها يسبح في سجدتى السهو عشرا عشرا قال لا

إنما هي ثلث مائة تسبيحة اه مختصرا قلت وهكذا رواه الحاكم وقال رواته عن ابن المبارك كلهم ثقات ثبات ولا يتهم عبد الله ان يعلمه ما لم يصح عنده سنده اه وقال الغزالي في الاحياء بعد ما ذكر حديث ابن عباس رضي الله عنه المذكور وفي رواية انه يقول في اول الصلوة سبحانك اللهم ثم يسبح خمس عشرة تسبيحة قبل القراءة وعشرا بعد القراءة والباقي كما سبق عشرا عشرا ولا يسبح بعد السجود الاخير وهذا هو الاحسن وهو اختيار ابن المبارك اه قال الزبيدي في الاتحاف ولفظ القوت هذه الرواية احب الوجهين إلى اه قال الزبيدي اى لا يسبح في الجلسة الاولى بين الركعتين ولا في جلسة التشهد شيئا كما في القوت قال وكذلك روينا في حديث عبد الله بن جعفر رضي الله عنه بن أبي طالب ان النبي صلى الله عليه وسلم علمه صلوة التسبيح فذكره اه ثم قال الزبيدي واما حديث عبد الله بن جعفر رضي الله عنه فاخرجه الدار قطني من وجهين عن عبد الله بن زياد بن سمعان رضي الله عنه قال في احدهما عن معاوية واسمعيل بن عبد الله ابنى جعفر عن ابيهما وقال في الاخرى عن عون بدل اسمعيل عن ابيهما قال قال لي رسول الله صلى الله عليه وسلم الا اعطيك فذكر الحديث وابن سمعان ضعيف وهذه الرواية هي التي اشار اليها صاحب القوت وهي الثانية عنده قال فيها يفتتح الصلوة فيكبر ثم يقول فذكر الكلمات وزاد فيها الحوقلة ولم يذكر هذه السجدة الثانية عند القيام ان يقولها قال وهو الذي اختاره ابن المبارك اه قال المنذري في الترغيب وروى البيهقي من حديث ابي جناب الكلبي عن ابي الجوزاء عن ابن عمرو (بن العاص رضي الله عنه) فذكر الحديث بالصفة التي رواها الترمذي عن ابن المبارك ثم قال وهذا يوافق ما رويناه عن ابن المبارك ورواه قتيبة بن سعيد عن يحيى بن سليم عن عمران بن مسلم عن ابي الجوزاء قال نزل على عبد الله بن عمرو بن العاص رضي الله عنه فذكر الحديث وخالفه في رفعه الى النبي صلى الله عليه وسلم ولم يذكر التسبيحات في ابتداء القراءة إنما ذكرها بعدها ثم ذكر جلسة الاستراحة كما ذكرها سائر الرواة اه قلت حديث ابي الجناب مذكور في السنن على هذا الطريق طريق ابن المبارك وما ذكر من كلام البيهقي ليس في السنن بهذا اللفظ فلعله ذكره في الدعوات الكبير وما في السنن انه ذكرا ولا حديث ابي جناب تعليقا مرفوعا ثم قال قال أبو داؤد ورواه روح بن المسيب وجعفر بن سليمان عن عمرو بن مالك النكرى عن ابي الجوزاء عن ابن عباس رضي الله عنه قوله وقال في حديث روح فقال حديث النبي صلى الله عليه وسلم اه وظاهر ان الاختلاف في السند فقط لا في لفظ الحديث وذكر شارح الاقناع من فروع الشافعية صلوة التسبيح واقتصر على صفة ابن المبارك فقط قال البجيرمي هذه رواية ابن مسعود رضي الله عنه والذي عليه مشائخنا انه لا يسبح قبل القراءة بل بعدها خمسة عشر والعشرة في جلسة الاستراحة وهذه رواية ابن عباس رضي الله عنه اه مختصرا وعلم منه ان طريق ابن المبارك مروى عن ابن مسعود رضي الله عنه ايضا لكن لم اجد حديث ابن مسعود رضي الله عنه فيما عندي من الكتب بل المذكور فيها على ما بسطه صاحب المنهل وشارح الاحياء وغيرهما ان حديث صلوة التسبيح مروى عن جماعة من الصحابة رضي الله عنهم منهم عبد الله والفضل ابنا العباس وابوهما عباس بن عبد المطلب وعبد الله بن عمرو بن العاص وعبد الله بن عمر بن الخطاب وابو رافع مولى رسول الله صلى الله عليه وسلم وعلي بن ابي طالب واخوه جعفر بن ابي طالب وابنه عبد الله بن جعفر وام المؤمنين ام سلمة وانصارى غير مسمى وقد قيل انه جابر بن عبد الله قال له الزبيدي وبسط في تخريج احاديثهم وعلم مما سبق ان حديث صلوة التسبيح مروى بطرق كثيرة وقد افرط ابن الجوزي ومن تبعه في ذكره في الموضوعات ولذا تعقب عليه غير واحد من ائمة الحديث كالحافظ ابن حجر والسيوطي والزركشي قال ابن المديني قد اساء ابن الجوزي بذكره اياه في الموضوعات كذا في اللالي قال الحافظ وممن صححه او حسنه ابن منده والف فيه كتابا والاجرى والخطيب وأبو سعد السمعاني وأبو موسى المديني وأبو الحسن بن المفضل والمنذري وابن الصلاح والنووي في تهذيب الاسماء والسبكي واخرون كذا في الاتحاف وفي المرقاة عن ابن حجر صححه الحاكم وابن خزيمة وحسنه جماعة اه قلت وبسط السيوطي في الالي في تحسينه وحكى عن ابي منصور الديلمي صلوة التسبيح اشهر الصلوة واصحها اسنادا

The virtue of this Salaah has been narrated from Hadhrat Abdullaah bin Mubaarak as well as many other scholars. This method has been explained by them, after reciting the thanaa', before surah faatiha, the Kalimah should be recited 15 times. Then ta'awwudh,

tasmiyah, surah faatiha and a surah should be recited. After the surah, before ruku', it should be recited 10 times. Then 10 times in ruku', 10 times after getting up from ruku', 10 times in both sajdahs as well as 10 times between the two sajdahs. This completes 75. (There remains no need to sit after the second Sajdah in this method). In ruku' and sajdah, the Kalimah should be recited after their stipulated Tasbeehs. This method has also been narrated form Rasulullaah ρ.

Note: Salaat ut Tasbeeh is a very important Salaah. This can be gauged from the Ahaadeeth mentioned above. Rasulullaah ρ taught this Salaah with great mercy and importance. The 'ulemaa', muhadditheen, fuqahaa' and sufis have given due importance to it in every era.

Imam Haakim ﺭ - a muhaddith – has explained that one reason that adds to the authenticity of these narrations is that all the luminaries from the time of the tab e taabi'een until today have been performing this Salaah and have been teaching people to do the same.

Hadhrat Abdullaah bin Mubaarak ﺭ is amongst them. Hadhrat Abdullaah bin Mubaarak ﺭ is the teacher of the teachers of Imam Bukhaari ﺭ. Imam Bayhaqi ﺭ says that Ibn al Jauzaa' ﺭ - who was before Abdullaah bin Mubaarak ﺭ - also gave this Salaah due importance. When the daily Azaan for Zuhr used to be called out, he used to go the Masjid and perform this Salaah until the time for jamaa'ah came.

Abdul 'Azeez bin Abi Rawwaad ﺭ - the teacher of Abdullaah bin Mubaarak ﺭ - was a great worshipper, ascetic and Allaah Taa'la conscious person says that the person who intends to enter Jannah should adhere to the performance of Salaat ut Tasbeeh.

Abu 'Uthmaan Hayree ﺭ - a great ascetic – says that I have never seen something like Salaat ut Tasbeeh that removes difficulties and grief.

'Allamah Taqi Subkee ﺭ says that this Salaah is very important. One should not be deceived due to the denial of some people. The person who is negligent of this Salaah after hearing of its virtue is lazy with regards to Deen. He is far from the actions of the pious and he should not be understood to be a firm person.

It is stated in Mirqaat that Hadhrat Abdullaah bin 'Abbas τ used to perform this Salaah every Jumu'ah.

Note 2: Some 'Ulemaa' have rejected this hadith on the basis of the objection that how could there be so much reward for just four rakaats? Especially with regards to major sins. **However, when there are many narrations, then it is difficult to reject it.** Also, in the light of other verses and Ahaadeeth, Taubah is a condition for the forgiveness of major sins.

Note 3: Two methods of the performance of this Salaah have been explained in the above mentioned Ahaadeeth. One is that after recital of surah faatiha and a surah, the Kalimahs

سبحان الله ، الحمد لله ، لا إله إلا الله ، الله أكبر should be recited 15 times. In ruku', they should be recited 10 times after سبحان ربي العظيم . upon standing from ruku' they should be recited 10 times after سمع الله لمن حمده and ربنا لك الحمد . In both sajdahs they should be recited 10 times after سبحان ربي الأعلى . In between both sajdahs they should be recited 10 times. When sitting up from the second Sajdah, Takbeer should be said and instead of standing, a person should sit and recite the Kalimahs 10 times. Then, without saying Takbeer, a person should stand up for the next raka'at. After two rak'ats and after four rak'ats as well it should be recited before the At tahiyyaat.

The second method is that after thanaa', before surah faatiha, the Kalimahs should be recited 15 times. Then surah faatiha and a surah should be recited. After the surah, the Kalimahs should be recited 10 times. The rest of the postures should be carried out as already explained. In this method, there is no need to sit after the second Sajdah nor to read it together with the At tahiyyaat. The 'Ulemaa' have written that it is better to perform this Salaah in one way at times and in the other way at other times.

Note 4: Due to the fact that this Salaah is not commonly practiced, a few rulings pertaining to it are mentioned below:

1. There is no specific Surah to be recited in this Salaah. Whatever one desires to recite, one can recite. However, some 'Ulemaa' have written that four Surahs from Surah Hadeed, Surah Hasher, Surah Saff, Surah Jumu'ah, and Surah Taghaabun could be recited. Some Ahaadeeth state that twenty verses should be the length of the recitation. Therefore, the Surahs that are about twenty verses should be recited. Some 'Ulemaa' have written that Surah Zilzaal, Surah 'Aadiyaat, Surah Takaathur, Surah Asr, Surah Kaafiroon, Surah Nasr, Surah Ikhlaas should be recited, i.e. four from amongst them.

2. The tasbeehaat should never be verbally counted. The Salaah will be nullified if one does this. To close the hands and count using a rosary is permissible but makrooh. It is best that one keeps the hands in their place and presses each finger one by one.

3. If one forgets to recite the Tasbeehaat in one place, then it should be completed in the next posture (rukn). However, they should not be recited in qaumah (after standing up from ruku') and jalsah (between the two sajdahs). Similarly, one should not recite the forgotten Tasbeehaat in the sitting position after the first and third rak'at. One should recite the Tasbeehaat for that particular posture and then make up for the forgotten ones in the next posture. For example, if one forgot to recite the Tasbeehaat in ruku', then it should be completed in the first Sajdah. Similarly, (if one forgot to recite the Tasbeehaat of the first Sajdah) they should be completed in the second Sajdah. (If one forgot to recite the Tasbeehaat in the second Sajdah) they should be completed in the standing position of the second rak'at. If a number of Tasbeehaat has been left then it has to be completed in the last qa'dah (sitting).

4. If a person has to perform Sajdah sahwa for some reason, then the Tasbeehaat should not be recited therein. This is because the 300 has been completed. If less than this was recited, then it could be completed in the Sajdah sahwa.

5. In some narrations,it is mentioned that the following du'a should be recited after the at tahiyyaat before the salaam,

رواه ابو نعيم في الحلية من حديث ابن عباس رضي الله عنه ولفظه اذا فرغت قلت بعد التشهد قبل التسليم اللهم الخ كذا في الاتحاف وقال اورده الطبراني ايضا
من حديث العباس رضي الله عنه وفي سنده متروك اه قلت زاد في المرقاة في اخر الدعاء بعض الالفاظ بعد قوله خالق النور زدتها تكميلا للفائدة

The du'a is as follows,

اللهم اني اسئلك توفيق اهل الهدى واعمال اهل اليقين ومناصحة اهل التوبة وعزم اهل الصبر وجد اهل الخشية وطلب اهل الرغبة
وتعبد اهل الورع وعرفان اهل العلم حتى اخافك اللهم اني اسئلك مخافة تحجزني بها عن معاصيك وحتى اعمل بطاعتك عملا استحق
به رضاك وحتى اناصحك في التوبة خوفا منك وحتى اخلص لك النصيحة حبا لك وحتى اتوكل عليك في الامور حسن الظن بك
سبحان خالق النور ربنا اتمم لنا نورنا واغفر لنا انك على كل شيئ قدير برحمتك يا ارحم الراحمين

O Allaah Taa'la, I ask of You the ability of the guided, and the practice of those who have conviction, and the sincerity of the repentant, and the steadfastness of the patient, and the effort of those who fear You, and the desire of those who are attached to You, and the worship of the ascetics, and the forgiveness of the scholars so that I may begin to fear You. O Allaah Taa'la, such fear that will stop me from disobeying You and so that I may begin to do such actions of obedience by means of which I can become deserving of Your pleasure and so that I may make sincere Taubah out of Your fear, and so that out of love for You I can adopt true sincerity, and so that I can rely upon You out of good thought for You. O the Creator of light, Your being is pure, O our Rabb, give us complete noor and forgive us. Indeed, You have power over everything. O the Most Merciful of those who show mercy, accept our request.

6. It is permissible to perform this Salaah at any time during the day and night except during the makruh times. It is better, however, to perform it after zawaal, then at any other time during the day, then at any time during the night.

7. Some Ahaadeeth mention لا حول together with the three Kalimahs. (As mentioned in the third hadith above) Therefore, it is better if it is recited sometimes.

وآخر دعوانا ان الحمد لله رب العالمين

Muhammad Zakariyya Kandehlawi

Madrasah Mazaahir ul Uloom, Saharanpur

Friday evening, 26 Shawwaal 1358

Translation edited by

A.H.Elias (Mufti)

May Allaah Taa’la be with him

Rajab-1431 –June-2110.